

IMO PUBLICATION

RUDOLF STEINER
ANTHROPOSOPHY
SATURN PATH

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Rudolf Steiner – Anthroposophy – Saturn Path

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Content

- Foreword.....4
- Part 1: The Cause6**
 - From teacher to leader 9
 - Rudolf Steiner: Stages of his biography..... 9
- Part 2: New Impulses20**
 - Michael letters to the members initiating the Saturn Path, the ‘I and Community’ 20
 - The consciousness of the initiate (GA 243) 28
 - Karma talks as an impetus in the Saturn Path: the new mystery..... 34
 - Innovative impulses in society: ‘Preparates in the social compost heap’ 36
 - These are the economic, social and cultural fields of human creation..... 37
 - We want to base everything on the "I " of man that is awakened in the soul..... 44
- Part 3: Schooling the Soul for the Saturn Path46**
 - The new soul schooling is a social schooling in the organized life..... 46
 - A language of the soul that has meaning in the organized life..... 49
 - Schooling of the Soul 51
 - Methodology of social schooling 62
 - Finally 65
- Appendix67**

Foreword

Anthroposophy and the working of Anthroposophy in the world community include a history that is more than a century old. Anthroposophy today is a source of inspiration for many people in the world and she is also for some of us a source of irritation. As it may be Anthroposophy is, in the way it worked out over a period of more than a hundred years, possibly that spiritual movement that added the most value and sense to the practical life of people in this world. Anthroposophy is in that sense not only here for the members of this spiritual movement but she is first and for all initiated for the wellbeing and development of the world and its inhabitants. That is unique and deserves admiration and gratefulness.

Connecting our spiritual and practical life happens in the soul of the human being. The spiritual life and the practical life of an individual are not easy to match in the soul without the personal involvement of this individual, this "I", that strives to connect the two together.

Our rich inner life that searches for sources of inspiration and our busy practical life that requires our order and control have to find the right balance of our attention.

Anthroposophy as a body of soul knowledge can help us to connect these two worlds together.

She is a path for schooling the soul as well as a body of soul knowledge for the practice of our daily acting. This is shown to us through the valuable contributions those persons made who are inspired by anthroposophy and work in the field of agricultural, the field of education, the field of health care and many other fields in society.

What is then the sense of anthroposophy in today society? Is it about the schooling of our own soul or is it about improving the life quality of people in the community as part of the wider society or can it serve both aims?

In the living anthroposophical community these two aims have separated the community into two parts for more than a 100 years. There are anthroposophist's that primarily strive for a personal soul development into a higher consciousness and there are anthroposophist's that strive for a better world.

This dualistic tendency might reflect the inner battle of its pioneer Rudolf Steiner.

What do we mean by this?

In the beginning Rudolf Steiner as a spiritual teacher opened a new individual soul development path for people to achieve a higher consciousness and made all wisdom around this aim available for all those individuals that were looking for this knowledge of the higher worlds. After that period in his life and with a growing intensity he opened, in dialogue with other selected persons, new practical ways to achieve an enriched development process in society on different fields through which the human soul could also reach a higher state of soul consciousness.

Still today there is this dualistic tension in the development process of the anthroposophic community around the world.

In our vision these two sides of anthroposophy should essentially be connected with each other.

On the one hand there is the practical life of all of us in the social/economic reality that in itself is already a path of schooling of the individual soul. Now that each person stands on his own feet and is part of a world economy in which each one of us serves the other person, each one of us in this new life reality is searching for the sources of being and becoming an 'I – soul'. On the other hand there is for each one of us the opportunity to take responsibility for the schooling of our own soul through an individual meditative path that one is prepared to go all his life.

During the last years of his life Rudolf Steiner worked on connecting these two sides of anthroposophy. After him others have tried to carry this process on. It was and is a difficult process to do.

We are convinced that we can only make small steps in going this path and that we only have started to open up this new paradox path of being and becoming an 'I – soul'. This new path of soul development forms the foundation stone for a new community of free people.

In this book we make the effort to document all that what we have achieved as valuable insights on this paradoxal soul development path. Our striving is based on the impulses Rudolf Steiner gave in the last phase of his life and is also based on reflections of Bernard Lievegoed about the soul and saving the soul of the human being in our times.

It might encourage all of you, who are dealing with this question of soul development connected to building new "I" - communities, to go this path of personal and communal soul development.

Part 1: The Cause

Crises in the anthroposophical context

In 1923 Rudolf Steiner concluded that the work that was done under the flag of anthroposophy had failed. It is a 'Trümmerhaufen', a disaster as he called it during his opening speech at the Christmas meeting 1923 in Dornach.

The first Goetheanum had been burning down, the bookshop in Berlin was bankrupt, the social movement a failure, the anthroposophical society was in disorder, as the pressure on Rudolf Steiner by the members to give them personal karmic consults had become unbearable for him.

He decides to make a dramatic move and change the way anthroposophy is going to be further developed. This change is based on the conclusion he draw out of the disaster that is that the anthroposophical impulse can only be alive in and based on the hearts of the people, those who commit themselves on a personal bases to it and will take responsibility for it. He founded a new society and he became the first chairman of the board of this new anthroposofical society. It had the intention to support all those young people around that have their own impulses for sense-full initiatives in the world.

He formulates the 'Foundation Stone', 'Menschenseele', and designs the statutes of the new society as an open society for all those of good will.

He starts the High School for spiritual science and initiates the first class. In his own writings and lectures he fully concentrate on opening up a new path for soul development that he called the Saturn Path.

Now 90 years later we can ask ourselves what happened with this radical change that Rudolf Steiner initiated at Christmas 1923.

In this book we will research this question.

We will concentrate on the key issues that have been and still are connected to Steiners change intervention.

These key issues/questions one can formulate like this:

- . How can anthroposophy have a positiv impact on the wider society?
- . How can people of good will find the path of soul schooling in the context of the communities they are part of?
- . How can the anthroposophical Society become an open society that can support people's innovative impulses for the world, give them shape and form them?

In answering these questions we are guided by a life long personal involvement in the wellbeing of the anthroposophical movement as it shows itself in fruitful initiatives in the society and we base this on our personal observations during this process mainly in the European context. The author has been and still is active in supporting organizations that have come out of anthroposophical impulses and he does this also as a member of supervisory boards of these companies and institutes. He is inspired by the work of Rudolf Steiner together with Ita Wegman and the work that has been taken on by people like Willem Zeylmans van Emmichhoven and Bernard Lievegoed. We see ourselves in this stream that strives to be connected to the esoteric Christian impulse of our days.

Society – Organizations – Impulse

The anthroposophical impulse have been brought alive in the worldwide society along two channels and is working there in a fruitful way.

The first channel is formed by the life of the anthroposophical society, the High School for Spiritual Science, the sections and the personal meditative life of members.

The second channel is formed by all organizations at work that, on the basis of anthroposophical impulses, have developed their products and services for clients.

The first channel works as an inner circle, in which people meet and inspire each other but in some occasions also irritate each other and bother each other.

The second channel works as an outer circle in which big groups of people experience the anthroposophical impulse out of their work that they are doing in companies and institutes and out of the schooling in their profession that they experience in these work organisations. All clients of these organizations experience the fruits of this work.

During the last 90 years, after the initiation of the new Anthroposophical society and impulse, there have been different generations involved in caring for this impulse. After the highly motivated and committed first generation died, who was a generation that as an inner circle was in direct contact with the pioneers, we now live with the third and fourth generation. By listening to the second generation and reading the papers/books that were produced by them and the pioneers, they must make their own images of what this impulse wants to be. It is today for all of them a constant struggle to keep the impulse alive and this requires a lot of energy and work of the central organisation in Dornach, of the country societies around the world and of the leaders of all organisations and institutes that are connected to this source. In the working organisations for instance, the leading circle of people that have worked out of this anthroposophical source, has the struggle to renew this impulse that is so strongly connected to the specific impulse of its pioneers. They have to integrate new generations into this organisation impulse. This struggle is shown in the striving of the new leadership to find new ways to connect their personal impulse to this original organisation impulse. The self-evident and natural pioneering force to bring this anthroposophical impulse further has been drying up during the decades and is mainly kept alive through the personal investments and the intense working of individual personalities that want to make the effort.

New impulses

We think we can speak of a crisis in the 'anthroposophical movement' as the self-evident continuity of the Anthroposophical society and the working organisations is not anymore a fact. There is a need for new people with new impulses and it is not sure that the new generations will connect their own impulses with the anthroposophical impulse. At the same time we can experience that those who are involved now are still highly committed and motivated, carrying the inner fire to contribute to the working of this impulse in society and develop this impulse in their inner soul life.

We think that the continuity of the anthroposophical impulse in the world will depend on three interventions to be made.

First of all: The need for an intensive and wide exploration of the new path of soul schooling, the Saturn Path. All what has been initiated by Rudolf Steiner after his strong intervention in 1923 and what in time has been neglected by many members, is now asking for an urgent operationalization. That is the reason why we will deepen this soulschooling path and try to give a new opening for further operationalization of this path. All the work that Rudolf Steiner produced after Christmas 1923 can be seen in this light.

Secondly: There is the need for a new vision on leadership and community development, relevant for a healthy development of organizations being inspired by anthroposophy and active in the world as well as the need for a new style of leadership in the anthroposophical society itself. We need to transfer this leadership from a centrally steered and controlled organ of the Anthroposophical society into a widely spread, impulse generating, leadership that has the characteristic of horizontal leadership. This requires a new methodology for developing the social community. We will introduce some new impulses for this new leadership- and community methodology.

Thirdly: a different way of communicating with and working into the wider society. Initiatives that stay inside the anthroposophical community will end up in soul poverty. Initiatives that want to work in the wider world, they will give new inspiration and energy to innovative movements in society when they are connected to the time spirit that defines our future. Research and deepening essential spiritual and practical contents in a soul language and movement of this time is essential. A new impulse in the scientific and philosophical development of man and organisation is a central issue in this. The renewal of professional skills is based on this.

In this book we intend to give openings for all those that want to go a personal path of soul schooling in life and profession in the communities they are part of and strive towards deepening and renewing the anthroposophical impulse and its contents in the light of the time spirit.

In this perspective we will try to explore the three questions and challenges we raised. We do this with the aim that all who will read this book will discover new opportunities for soul development in their role in the wider society and for carrying the personal responsibility they have taken in life and work.

The Question we will explore

“How can we renew the anthroposophical impulse in our society and bring this impulse to a fruitful working in the wider society, specially for new generations to come?”

Specifically: “How can we make the path of the schooling of the soul, the Saturn Path, available for all people that search for spiritual deepening of the practical life they live?”

In part 1 we connect to the history of this anthroposophical impulse.

In part 2 we present new opportunities and first steps in developing in a fruitful way anthroposophical impulses in men and society.

In part 3 we sketch the possibilities for a schooling of the soul in the social reality we live in.

From teacher to leader

In this part we describe the most important initiatives Rudolf Steiner and his close co-creators took to innovate in a radical manner the way of working and the process for developing the anthroposophical spiritual content and movement and to make it work in the wider society for saving the human soul. These initiatives arose out of their observing that anthroposophy and its mission would fail if this radical step would not be taken. To enable this to happen Rudolf Steiner took the personal leadership in this.

Rudolf Steiner: Stages of his biography

Rudolf Steiner revealed himself in his biography first as a philosopher and educator. On the basis of a scientific education and an intense spiritual inner life, Rudolf Steiner became particularly interested in the underlying methodologies of both nature and humanities. He immersed himself in the work of philosophers such as Kant and Nietzsche and spent a lot of time on and gave wide attention to the phenomenological works of Wolfgang Goethe. He developed a keen eye for the core elements of the goetheanistic phenomenological approach. Rudolf Steiner also gave lessons to children with learning disabilities and in this process he developed his own methods of teaching. Later in time, he taught workers in Berlin, Germany, on how to lead a sensfull life on the basis of their questions and practical interest that they communicated to him.

Steiner lived preferably in intellectual and cultural circles with an interest in spiritual matters. There he met Marie von Sivers and theosophy. That put him on a new track. He soon became a leading figure in the German theosophical movement. He acted as a sought-after speaker and began his study of our soul state of being in a world that is completely dominated by science and material matter. In the worldwide theosophical movement there was expectantly awaited the new spiritual leader and Steiner was seen as a possible candidate. It did not please him. He was looking for awakening spirituality in every human being and how all people could go up this path of soul development out of their own inner source. Located on this path of soul development he developed the Anthroposophical Society as a new open house for humanistic spiritual research. That attracted a wide variety of people, scientists, entrepreneurs, teachers, spirit-seekers.

After many years of work on the spiritual impulses, Steiner had the feeling he had landed on earth although late but highly motivated. In a short time, many initiatives were undertaken especially in the socio/economic sphere. Many lectures were given and publications made, the artistic spiritual design of the first Goetheanum was completed. Countless meetings with people from civil society were held, powerful appeals to the moral consciousness of responsible people were distributed, the striving to prevent war and disaster was made, that all gave him a full and intensive life.

With the sacrifice of all his powers, working on the multiplicity of initiatives, Rudolf Steiner had to watch the work under his hands being burned down.

Rudolf Steiner: 'the Christmas intervention 1923'

After Rudolf Steiner had reached a dead end, as he had clearly landed on the spot where he did not wanted to be, he decided to radically change the direction and the process. That decision culminated in the Christmas 1923 meeting. During this 'Tagung' Rudolf Steiner laid the foundation stone for a new anthroposophical society.

The most important decision was the creation of the foundation stone text “Menschenseele”, in which the human soul in all its breadth and depth was addressed. It was a culmination of all the work done in a text, very special.

In addition, Rudolf Steiner decided to set up a new Anthroposophical Society of which he became chairman, surrounded by a team of close associates. This new organization was intended to provide a good bedding for initiatives taken, especially by young members. The new anthroposophical society would be an open community of people, which would be supportive in the realization of their most fundamental impulses by helping each other. In order for that to happen Rudolf Steiner developed new ‘statutes’ for the new Anthroposophical Society. These ‘statutes’ he proposed to and agreed on with the representatives of the country communities.

Rudolf Steiner inaugurated the School of Spiritual Science and founded college sections, which were led by colleagues from the Vorstand.

This all should lead to an intensive penetration of social issues through going a path of spiritual scientific work. A way to potentiate the human understanding of the social reality and the transforming of human powers to moral acts by developing a conscious human soul, this was the intended target.

Rudolf Steiner decided to focus on a new path of schooling of the soul, an individual and communal path, grounded in scientific methodological insights. He called it the Saturn path. The new anthroposophical society itself was meant as an example of how this could work on this social route. After going a vertical individual meditative path to gain insight into higher realms that Steiner had followed up till Christmas 1923, he accustomed himself to a horizontal ‘community and I’ dialogic way of soul development to obtain a new and higher awareness and soul consciousness.

Rudolf Steiner focused on questions of karma and reincarnation. How can we read the other person’s destiny, the way he/she goes through life, the history where he/she comes from and the future where he/she is going?

In letters to members Rudolf Steiner described the essential elements of this ‘community and I’ schooling path and called it the Saturn path out of a desire that group members together would keep working with these insights and thoughts as a chosen path of soul schooling. Going this path of soul schooling would enable us to enter into the Sun – Mysteries. There we can meet Christ and Michael.

Rudolf Steiner developed a dialogic approach to the social issues related to questions from members to him. He explored with Ita Wegman questions of health and disease. A new medical healing approach that they were able to develop is a most striking example for this. All these movements of Rudolf Steiner after Christmas 1923 show his horizontal leadership. He decided to leave his advisory role to others and to step himself into the responsibility of being a horizontal leader of the anthroposophical movement and society. He connected his personal karma with that of the new Anthroposophical Society and community.

The foundation stone is the image of the human soul

Rudolf Steiner composed the foundation stone “Menschenseele” as a fruit of the work. The foundation stone was laid in the hearts of the people who were present at the Christmas 1923

meeting and she can from then on enter into the heart of all the others that integrate this image of the human soul in their own life.

The Foundation Stone calls upon the personal soul, the soul that lives in the limbs, in the heart, in the mind of man. The soul is a human creation, which appears in practicing and developing awareness. The human soul is the workplace for our own "I" but it also the place where many beings, which are interested in human development, want to exercise their own influence. In an ongoing dialogue between higher and lower spiritual hierarchies, human souls are supported in their human soul development. This human soul rises in the light of the Christ Being to a higher state of being, yes the human soul can achieve higher consciousness in its purposeful endeavour as new spiritual human organs can form themselves, which can lift the human being to a higher state of existence. To this end, the Christ has appeared in the etheric spheres where the searching human soul can meet him. This etheric atmosphere appears in the life processes we execute, in the dialogue that we have with each other, in the individual biography in which we create the meaning of our lives ourselves. We do not do this on our own, but we do it together in the communities that we create ourselves and of which we are a part. These are the soul developing steps we can do that can bring us to the gate of the sun - mysteries. There we can meet Michael and Christ.

The Karmic Constitution is the image of the new community.

We can enter as human beings the new soul-schooling path that Steiner named the Saturn Path, through the new communities that we create and to which we belong.

We come from communities inherited from parents and ancestors as children and descendants. This heredity lives in the genes of the body in which we live as a human soul. We stand in a tradition of family, nation and religion and are embedded in the natural creation. She is very akin to what nature gives us. However, we are also part of organized communities. By our profession and our work we come into contact with others that we have no natural connection to. We create cross communities, where people of different origin, religion, belief, can live and work together for a whole lifetime, serving their common client who is another human being. That's only because they provide a service to this other person, their client and especially this happens in socio-economically organized associations. We meet the stranger and thus draw on the process we do together.

This creates the opportunity for a new kind of human community, a new karmic community. That is the self-created community of people with whom you become friends in a life-long connection. Our common soul development questions we carry with us, they form the basis for these new karmic communities.

Class Hours and the image of the new College of spiritual science

To support this new schooling path of the soul, Rudolf Steiner developed the School of spiritual sciences. Initially he had the idea of initiating a three level class process.

Forming the first layer, the class - hours as we know them, is what Steiner was able to initiate before he died. In these class hours man is confronted with the forces that support but also that threaten his soul development. In a powerful confrontational process man pulls himself through 19 class - hours and reflect on the soul development process that he goes through and the counter forces he will meet when his efforts to develop his soul get more strong and consistent. Man can bridge the abyss and get access to a spiritual world and in that world he find his true essence. We become more sensitive to our failures as a thinking, feeling, willing

soul and we have to face this; we are willing to confront ourselves with 'the repulsive destructive animals' that are working in our soul and that we have to transform to supportive forces for our soul development.

The context for the class hours is the Michael School. Rudolf Steiner has showed us how the different archangels, connected to the planetary forces, represent in time periods the 'Zeitgeist'.

Until the end of the nineteenth century it was Gabriel as time spirit, associated with the moon forces. In this period of Gabriel, natural sciences could make their entrance in our lives to form, next to religion and art, our soul development. Since 1879, it is the archangel Michael who represents the 'zeitgeist'. Michael is connected to the sun forces. In this Michaelic period the individual person may arise, out of a spiritual understanding and out of doing the Good, to an individual conscious soul.

“Es ist ja so in der menschlichen Evolution, dass das Leben in dieser Evolution aufeinanderfolgend von sieben Erzengel geleitet wird, von sieben Erzengel, die zusammen bilden die geistige Herrschaftssubstanz des Planetensystems, zu dem auch Sonne, Erde und Mond gehören. Durch etwa drei bis vier Jahrhunderte geht immer der Impuls eines dieser Erzengel. Und wir haben von diesen Erzengel, wenn wir ausgehen von demjenigen, unter dessen Impuls eben das Geistesleben der Menschheit in der Gegenwart steht, wenn wir ausgehen von Michael, wir haben demjenigen Archangelos, der in allem, was er tut und kraftet, die geistige Kraft der Sonne.

Ihm ging voran, wiederum durch drei bis vier Jahrhunderte – also von dem letzten Drittel des 19. Jahrhunderts weiter zurück durch drei bis vier Jahrhunderte –, die Herrschaft des Archangelos Gabriel, der in seinen Impulsen vorzugsweise die Mondenkräfte hat.”

Rudolf Steiner brings, with the organization of the High School of Spiritual Science, the word of Michael on earth. Based on the authority of Michael the 'Hüter der Schwelle' guides man to develop him-self as a soul to pass the thresh-hole by the soul-wings he has developed.

That requires a new schoolingpath for the soul. Rudolf Steiner sees clearly that the existing moon path of schooling of the soul cannot bring man beyond the moon-sphere. He opens for us in the solar atmosphere, as a new meditation trail, the way to the sun - mysteries based on the Michael wisdom he brings to us in the end of his life. Michaels task is not only to support man to come to the proper understanding of and find his way into the spiritual world as an individual, he is just as focused on the aim that humanity as a whole will find the way to our human destiny together and that we as people of one world community support each other in this striving.

The schooling of our soul in the context of the sun mysteries is a back and forth process between entering into the spirit reality and the earth reality and this goes through the community developing process.

„Denn es ist immer das Kennzeichen eines Michaelzeitalters, dass dasjenige, was in einer Lokalität geblüht hat vorher, in kosmopolitischer weise über die anderen Menschheitsbestandteilen ausgestrahlt wird“.

The Michaelschool is not: „Erden-Institution in die Welt, sondern etwas, was als Himmels-Institution in die Welt tritt.“

As humanity we are scattered over the world and we run the risk of getting lost as humanity for the spiritual world if not each individual person dares to take the step to encounter and deal with what Michael brings to us as the time spirit.

„Da, wo Michaelwille herrscht, ist immer Kosmopolitismus vorhanden; da wird dasjenige, was Differenzierung unter den Menschen auf Erden ist, für das Michaelzeitalter überwunden“.

Rudolf Steiner wanted to take a decisive step in opening the door to a new path of soul schooling, in which the soul, in community with other persons, can unfold his wings to overcome the threshold and land in the spirit land that was and is meant for the human being. In this striving we can come to a renewed connection with Michael and the Christ force that help the human being to awaken to his earthly responsibility for helping the other human being in his soul development. Through this, man moves away from a selfish directed meditative activity towards a path of schooling through the community in which human beings develop the higher soul abilities together that enable each one of us to contribute to bring mankind to a next step in its development.

It is this Michaelic path of soul schooling, it is this Michaelic message: “sie ist das, damit die anthroposophische Bewegung ihre eigentliche Spirituelle Stärke erhalten,” that is the force that will keep anthroposophy connected to this task of human soul development.

From the very first moment, the Michael School was threatened by a flood of opposing forces that want to prevent its working for humanity. Because of the fast development of the materialistic science of man, this step towards the intimate lyrics and meditative processes of soul development was made into an external science too soon. Rudolf Steiner takes resolutely the leadership of the High School of Spiritual Science, which failed under the old regime of the old anthroposophical society, to open up a new soul development path that could balance this materialistic science development.

Rudolf Steiner does this step with the help of Ita Wegman. This act is connected to the karmic act of Aristotle and Alexander, who, also in an era of Michael, created a new image of man, an image of the human soul in which the world was explored by man out of his own personal observation and exploration.

All this should result in the highest and possibly unique human value, the unique value of the human soul we have to create ourselves and that is the value of human freedom. This human value forms the basis for our spiritual and practical future and that is connected to developing the human community out of our “I” impulses that we bring to this world.

The power of Christ can then live in our soul and can find in our soul his home.

That is not self-evident to happen and it will not happen without difficulty and it is not possible without the personal commitment and effort of every human soul.

The human soul is occupied by the many forces that just want to settle themselves in there, attracted by the potency of soul freedom, and they do this to fulfil their own goals. Out of himself and out of the own ‘I’ in confronting these forces, man opens a door to a higher state of consciousness. This is a wake up call for what man unconsciously experiences in the communities in which he finds himself today.

The individual ‘I’ can arrive in the soul and appear when the ‘I’ meet other “I’s” in the many relations we have, in the socio/economic society as a context in which we serve each other. In the self-chosen new communities people can connect with others, linking their own fate with

that of others and shape their soul learning with each other and live out of this experience. This requires that individual people step into the leadership and take responsibility.

The Vorstand as an image of leadership

Rudolf Steiner himself took the presidency of the Vorstand. He invited some trusted individuals in the Vorstand and endowed them with a task. The intention was that each of them would support initiatives or would take the necessary initiatives themselves if they scoured the need in the field they were responsible for. They would support initiatives taken by members in an appropriate manner.

Under the central leadership of Rudolf Steiner, the differences in opinion of board members could be bridged. After his death, the Vorstand soon fell apart into two streams. We refer to them here as the Marie Steiner and Ita Wegman stream. Rudolf Steiner began his esoteric life with Marie Steiner. They left together the theosophical movement and started the anthroposophical movement. This was strongly associated with art and spiritual content and was focused on "Wie erlangt man Erkenntnissen der hoeheren Welten". After 1923, Rudolf Steiner worked closely together with Ita Wegman. He looked at her as a partner during several incarnations for bringing together moral imagination and moral technique to the world, in response to urgent social and health issues. Rudolf Steiner was "born" with Marie Steiner and "died" with Ita Wegman.

He trusted Ita Wegman to the leadership of the esoteric High School and appointed her as its first reader of the class hours.

After Rudolf Steiner's death, the two streams came in conflict. The Ita Wegman network had to leave the Anthroposophical Society. It took a long time before they regained access to the Anthroposophical Society.

The Vorstand worked traditionally as a central body, headquartered in Dornach and responsible for the fortunes of the entire anthroposophical society. She was supposed to take appropriate initiatives. The new Society, however, was meant to set up a fully decentralized body of groups. Each group member, each national association had its own autonomy and could go its own way. These roads of the different country groups were different, depending on whether the current leadership was of the Ita Wegman stream or was more of the Marie Steiner stream. In the Netherlands for example, the Anthroposophical Society was led by Anthroposophist's from the Ita Wegman stream for many decades. There were many social initiatives taken there, institutes and companies arose that based their working on societal needs. For Anthroposophy there was and is in the Netherlands generally a great openness in government circles to support well functioning anthroposophic initiatives for instance curative education, banking, biodynamic farming and the free Waldorf school system. Each elite aspect of superiority however is contrasted and rejected and any sectarian style and act is condemned.

Rudolf Steiner and Ita Wegman

At the time when Rudolf Steiner started to bring anthroposophy into the world, Ita Wegman took him to Switzerland. Later in the autumn of 1923, Rudolf Steiner wanted to leave the old Anthroposophical Society with some faithful people and start again from zero. The fruitful step in cooperation with Ita Wegman opened however for him the opportunity, to start a new Anthroposophical Society and take another route for the development of the movement and the Society.

Rudolf Steiner often said: 'Die Gesellschaft, wie sie geführt wird, kann, wenn sie nicht neu sich belebt, nicht sich weiter entwickeln'.

Ita Wegman experienced often how disappointed Rudolf Steiner was in people who did not understand the new impulses Steiner was working out of.

At several crucial moments Ita Wegman faithfully stood by the side of Rudolf Steiner. He saw in her the partner for many incarnations, a loyal partner that co-created the work. Steiner saw the temple, Ita Wegman knew how to build it.

"Die wirksame Anthroposophie muss in den Seelen als Licht erscheinen und dieses Licht muss die Brücke bilden von der Erde zum Himmel", which is what Rudolf Steiner wanted to happen.

This had Ita Wegman in mind when she continued the work of Rudolf Steiner after his death. It is Ita Wegman that made us aware of the specific way Rudolf Steiner treated the people he met and that came to look for his advice. 'Vielen Menschen kamen immer wieder zu Rudolf Steiner, um ihn Rat zu fragen. Und da konnte man eine merkwürdige Beobachtung machen. Er gab immer den Rat so, dass man ihn gut und gerne befolgte, als ob er ganz genau wusste, so und nicht anders darf der Rat gegeben werden, nicht vom Standpunkte des Ratgebers wurde der Rat erteilt, sondern vom Standpunkte des Fragenden und auch so, dass auf das Bejahen-können des fragenden geachtet wurde.

Rudolf Steiner did read: von der Seele ab, was man gerne möchte, und er richtete sich in der Erteilung des Rates danach.'

Here we see very clearly how Rudolf Steiner in his own life practiced with others the core quality of the Saturn Path by responding to the demand of the other in such a way that the person could find his own next step. He was fully aware that his advice would have karmic consequences and wanted to avoid, by not following his advice by the other, it would end up in karmic problems.'

Ita Wegman was very aware of the fact that Rudolf Steiner made the step from the Moon mysteries to the Sun Mysteries. This meant a major confrontation with the spiritual practices until then. Many did and still do not want to follow Rudolf Steiner and Ita Wegman on this path. This meant, according to Ita Wegman, that Rudolf Steiner had no other option then to go this path to further fruitfully continue his work. 'Die Vorträge ermüden mich gar nicht, diese Vorträge halten mich gesund. Das was müde macht, das sind die toten Gedanken, die an einem herantreten; es ist der Unverstand, das nicht verstehen der Menschen, was einen lähmt'. ' Ganz ihm gefolgt hätte man nicht, sagte er traurig, aber doch mit Liebe, so wie jemand, der verziehen hatte und schon seine Gedanken an andere und mächtigere Lebensaufgaben gewendet hatte', according to Ita Wegman.

After the death of Rudolf Steiner it showed how only Rudolf Steiner was able to bridge the differences in the Anthroposophical Society, as the members are all in the end Christ-seekers that could hold together only because of his ability to see, beyond all these different movements grouped around strong personalities, this common ground. For Ita Wegman, this meant: ' Es geht nicht anders, als dass man wieder von vorne anfängt, im Kleinen, aber doch mit dem in Herzen, was Rudolf Steiner als Keim gelegt hat'. This acting in the spirit of Rudolf

Steiner was for Ita Wegman 'ein bedingungslos soziales, als ein Wirken für die menschliche Gesellschaft und in Gemeinschaft'.

She had in mind that the purpose of all this was to come closer to the Christ being in the etheric world.

On 25th of December 1923 there started the new karma of the Anthroposophical Society. Now the work became even more existential as before. It was the question whether the spiritual world wanted to follow Steiner herein.

In Paris, working with a small group of people, Steiner told attendees that his intervention and step was supported by the spiritual world. 'Die geistige Mächte sind uns gut gesinnt, weil die Weihnachtstagung in der richtigen Gesinnung von den Mitgliedern aufgenommen war.'

This major step transformed the karma of the anthroposophical community, it opened a stream of initiatives and gave impulses that are fruitful working until today.

'So wurde durch Emil Molt an ihn die Frage gestellt, ob er gewillt sei, die Leitung einer Schule auf sich zu nehmen, die Molt für die Kinder der Waldorf-Zigarettenfabrik gegründet hat. Rudolf Steiner bejahte, und die Waldorfschule - Pedagogiek entstand. Die Heilpädagogie entstand dadurch, das drei Herren ihn um Rat fragten, wie zurückgebliebene Kinder zu behandeln seien'.

It opened the space for new groups of people who committed themselves to a soul developing task.

According to Ita Wegman 'ist nun die Zeit wieder gekommen, das Ich von dem körperlichen zu lösen und seine Wirksamkeit so zu lenken, dass die höheren Wesensglieder der Menschen beginnen können, sich zu entfalten'.

This meant: 'Zur Freiheit und Einsicht müssen die Menschen gebracht werden und in Freiheit ihre Entwicklung in die Hand nehmen; nicht als äusseres Gesetz das Richtige tun, sondern weil im Innern die Stimme des Gewissens spricht. Zu dieser Entwicklung wollte Rudolf Steiner die Menschheit bringen'.

In the heart of the community stand: 'Die Christliche Ideale – in Liebe zu einander, im Geiste frei zu sein und Brüderlich zu teilen'.

This will form us into good human beings in the future: 'Ein guter Mensch ist eben derjenige, der hinübertragen kann das eigene Seelische in das Seelische des andern. Wenn der Mensch davon berührt werden kann, dass er das Leid, die Sorgenfalte des andern mitempfindet in seinem eignen Astralleib.'

Here the future of humanity speaks. Will the human soul develop in such a way that she experience the suffering of the other as her own suffering and in this way can meet the other person in such a way that the human soul can be transformed into a conscious soul and a free humanity soul can come into existence.

The possibly most impressive and intimate phenomenon of the relationship Steiner – Wegman is that Rudolf Steiner was put on the trail of the Saturn Path when he sees Ita

Wegman at work in her clinic. It is she who first appeared to be able to penetrate into the solar mysteries. Her very practical and direct observation of the symptoms of her patients and her concentrated study of the archetypes of the associated spiritual beings, gave her the right intuition for healing work with her patients. Steiner saw the significance of her step on this road and decided to set up the work together with her. However, it was not a lot of other people at that time, who were able to make this transfer to a new way of soul developing. This manner of co-operating between Ita Wegman and Rudolf Steiner, made the new mystery visible. Yet it is precisely the consequent long-lived goal of anthroposophy to achieve this step for man and society.

Introducing into the Western culture the idea of karma and reincarnation

Tangible Western culture stands in contrast to the more spiritual culture of the East. Many spiritual impulses, including theosophy, were and are grounded in Eastern thought. That thinking is designed to find the way to the spiritual world and completely overcome the threshold to it as a soul. In the Western cultures however it is one's own ego that makes man look for tangible ways for the continuous striving to penetrate deeper into the material reality. In this material world Technology is an important forerunner. Rudolf Steiner saw himself as a man of the middle, a man of the hygienic occultism. It is the salvation of the human soul of both worlds, the world of the seductive spirit and the alluring world of matter, worlds that bounds our spirit. The soul is struggling to keep the balance between these two worlds to become a conscious soul, to develop its own consciousness about its own existence and becoming.

The important bridge between East and West is the issue of karma and reincarnation. In the east, the image of the reincarnating human life is that it depends on the karma he/she lived in earlier times and it is in the actual life that he/she develops the soul further or becomes a fallen creature that has to return to the earth again in a lower state of being. In the West the image of our present life is mainly "there is no life after death." Man is here for once and must make the best of it. Faith and hope are the remaining bridges to another world that is doubted.

Rudolf Steiner introduces the unifying idea of karma and reincarnation. There is old karma as unfinished business in everyone's life, but there is also new karma that man builds up with his socio/economic actions in which he is providing a service to the other person. Man comes with his birth out of a spiritual world, carrying a personal impulse that he is incarnating with in an earthly existence. Here he meets the people he 's supposed to meet but also he meets the unknown others with whom he is developing new karma. After death man travels through the spiritual world, integrating the learning's into his being and looking for his new next step on the earth. Rudolf Steiner describes this process in detail. It provides a stunning view of the process by which man creates through the soul development his spiritual being, in conjunction with all spiritual beings who accompany this process, or who just want to dissuade man from his path and tempt him into their homes spiritual realm.

Recognizing Christ in the Ether Atmosphere

It was Rudolf Steiner's mission eventually to open up the path for recognizing the Christ in the etheric atmosphere by going a path of soul schooling in the social reality between people in the here and now. Anthroposophy opens our consciousness for this new road. His whole work was servicing this mission. He was always aware of the spiritual world and its beings, and how

these dwell in our perceptual world, how they give their approval to the Earth activities taken by Steiner and the initiatives taken by others. In particular, he was connected with the Michael School, the school led by the archangel Michael, in which the process of developing is practiced to open our soul for the new presence of Christ in the etheric atmosphere, to open our soul for his being alive in everyone's human open warm heart, appearing to our loving eyes and ears that are observing and participating in the earthly reality and its questions. The mission of anthroposophy is to open our eye and heart for Christ in the etheric world.

The Saturn Path as the new initiation / schooling for the new mysteries

We arrive as a human being traditionally in a historically formed theocratic social order. The house of God is above us working down, the devil's house has been fallen down and is under us working up, and we humans are in between and can go either way in our soul. After a long development, man has finally fully landed on earth and it is our 'I' that is individualized living in the human soul. God and the devil are far away when it concerns the daily consciousness of our soul. The earth on which we live has been transformed into a social - economic system as our organized home in which the service of one man towards the other is done by all of us. We now live in a global economy as a common human creation.

The world economy is driven forward by countless organizations of all signatures. Every organization is connected to all existing economic processes. She is the perfect manifestation of the human soul in its actual status. The organization exists only when it is created again and again, and she has no sense than the sense that involved people add to it. Organisations must be revitalized again and again. Just as the soul comes and goes and creates itself this is what is reflected in the life cycle of organizations.

Man has become entirely an individual soul, a mini cosmos in which all processes individualized unfold themselves. The natural common binding, which previously showed itself in family, nation and religion, evaporated and the socio/economic reality comes in its place. A wonderful base for a conscious soul change and development is created. After all, here we can say goodbye to blood and soil, to ideology, or to everything that divides people and blocks us to connect with the other human being. Fraternity, equality and liberty are actually human realities in this man-made world that are 'in becoming'.

In this paradoxical reality, man can now go through this Saturn schooling path in the socio/economic reality. He is living in many organized communities, in which he shares life with countless others. In it he finds his karmic new companions, which he can pull up with in freedom for a lifetime. Individualized in these new karmic communities, man can own his own soul schooling. His thinking, feeling and willing as soul appearances he can transform into higher organs of perception for what is taking place in the invisible spiritual world. This gives man the opportunity to have a unique look into the spiritual worlds that are just beyond the physical world.

The human soul

Anthroposophy has had an incredibly prolific but also painful existence in the inner and outer life of human beings and their society. It realized fruitful renewal impulses in more than a hundred years in many social areas such as education, health, banking, religion, advising. Millions of people have, very often unconsciously, picked the fruits of anthroposophic work and integrated them into their lives. In many countries on earth anthroposophical groups are active and connected to issues of human soul and society. It is painful when one experience

that others see these anthroposophical initiatives as sectarian and dogmatic, being practiced in closed communities. This happens when people are confronted with the different and mysterious language in anthroposophical writings and even more when they encounter with convinced Anthroposophist's. Their quoting of Rudolf Steiner sentences as patent truth leads to a rebellious resistance of opposing people. This can lead anthroposophy and anthroposophic communities into isolation. In the scientific world for instance in general traditional scientists have a sceptical view, because the fruits of anthroposophic work are not 'scientifically tested and proven'. It is indeed a pity that the creative work with specific results by professionals inspired by anthroposophy are not systematically documented and made transferable to others. The gained insights stay with the particular creator.

Anthroposophy is in this sense a true reflection of the human soul development. The soul is a paradoxical institution. It appears and disappears, it comes and goes, it's a barrel of contradictions and success or failure expresses this. In that sense, there is nothing wrong with this paradoxical effect of the anthroposophic soul in the human society. The question remains though on the level of morality of the act we do, the openness and transparency about what we do to each other, the repetitive argumentations between Anthroposophist and non-Anthroposophist's, the closed world of anthroposophical circles in an open socio/economic world.

The anthroposophic movement is however a true representative of the human soul with all its plusses and minusses. It still offers to every man a solid path for ones own schooling of the soul.

The anthroposophical community is stretched on the cross of the vertical flow of it's members personal dedication, their artistic esoteric power, that is working in the context of the Anthroposophical Society, under the leadership of the 'teachers stream' and the horizontal, social healing power, the dialogical enterprising by its members, their working in different areas in society responding to actual needs of persons, under the leadership of the 'entrepreneurs stream'.

The author

The author himself is closely linked to the Rudolf Steiner - Ita Wegman stream in which William Zeylmans van Emmichoven and Bernard Lievegoed stood. He continues to work with others in the context of the Institute of Human and Organizational Development (IMO), a continuation of the work of the Netherlands Pedagogical Institute (NPI), founded by Bernard Lievegoed and colleagues. He is connected to the Association for Social Development (ASD), the international association of social practitioners that has originated out of the NPI. He guides and supervises institutes in the health and educational field, in the free Waldorfschool movement, in the biodynamic agricultural movement, in the anthroposophical banking movement.

Part 2: New Impulses

In this part we will elaborate on the impulses that are connected to the 'after 1923 initiatives', which support in an explicit way the new schooling of the soul, the Saturn Path and create a fruitful connection between anthroposophy and the time spirit, the 'zeitgeist'.

We describe these impulses successively as:

- Michael letters to the members: they initiate the Saturn Path, the 'I and community path'
- The consciousness development of the initiate, launching the Saturn Path: 'seeing the other'.
- Karma lectures, to launch the Saturn Path: 'the new mysteries'.
- Work areas as innovation impulses in society. 'Preparates in the compost heap of society'.
- The economic life as the service to others.
- Man after 3000 years has arrived at himself: freedom of thought, fraternity in will, righteousness in judgment, has become possible.
- All rely on the "I" that is awakened in the soul.

With this we want to contribute to possible new steps for people on the development path of anthroposophy and to ensure that this spiritual body of knowledge and practice is well renewed and available for future generations.

Michael letters to the members initiating the Saturn Path, the 'I and Community'.

An appeal to the members by Rudolf Steiner in his later years sounded like this: "I'll start again because there is no other way to go."

Rudolf Steiner had seen that the work of years was largely destroyed, a mess he calls it. After the Christmas Meeting 1923 Rudolf Steiner seeks dialogue with others, especially with young people that desire to realize new impulses. He gives them the impetus for their desire to work with innovative questions in the wider community in the world.

Ita Wegman therein plays an important role in the start of this new step. Many other young professionals are inspired by this new impulse.

The view that Rudolf Steiner expresses in his letters to the members during the last year of his life is based on the principle of "I and the community" (see attachment). The schooling of Mans soul is presented as the practical soul schooling path on the bases of mans own observation of the inner and outer world and the fate we meet in these worlds and all this in connection with questions and challenges that the communities we are part of gives us. Rudolf Steiner want to offer with these letters new opportunities for groups of people by indicating on what themes they can work and study together. Doing together this soul path involves a dialogue between the members in a rhythmic way about ingredients of the anthroposophic spiritual body of knowledge. It is an act of soul creation to ourselve and to each other.

The criteria for making this to happen is that all remains very close to oneself, to our situation, to our own life process, to our inner development and that of the others, to our community, to our research on and schooling of our soul.

The way in which Rudolf Steiner presents his letters to the members is asking of us an articulated thought and thinking process together with others. It's a way of thinking that is different from the cause - effect thinking we got used to.

The cause-effect thinking is adequate for the natural sciences that investigate and detect the natural laws. "We are our brains " is for instance a fine result of that way of thinking.

The articulated relationship thinking is adequate for investigating our soul reality, our images, our vision on the creative dialogue, the process we are in, the individual life story we live in our biography, the fate we meet, our study of spiritual realities in our practical life. "We appear as an individual soul" is a fine result of this art of thinking.

The different aspects of the letters that will follow here, give to the reader the building blocks for a sound soul development path, on which the human soul, along with others, can school it self. We enrich these aspects with some exercises we have added that can transfer the content into a lively experience. A joint study and practice of the contents of these letters, that form the core of the anthroposophic body of knowledge, will entail a speaking experience in the soul. This awakens our higher self in the soul. This is the operative practice of the Saturn Path.

Key Pieces of the anthroposophic body of knowledge

The letters to the members begin with the following sentence: "Anthroposophy is a path of knowledge, that want to connect the spiritual in the human being with the spiritual in the universe."

This is the motto and mission of anthroposophy as a soul methodology. The letters to the members must be interpreted as a Michaelic message, a path of knowledge, and as a Christ act, opening up the spiritual cosmos in which the human being undertakes.

It is Steiner's aim with these letters to give us those images in a compact manner that are essential in exploring and internalizing this Saturn Path on our way into the Sun mysteries.

First Steiner pays attention to how the person is positioned in this world and can develop himself in this world. It is clear that the human being is a multiple soul being. Man is part of different worlds that are natural and spiritual worlds but also social worlds. The human soul however becomes that which man develops completely by him self. Through his soul - development man is born as a free spirit.

Rudolf Steiner describes two creative principles of human soul development.

The first principle we can call the detour principle.

On the one hand we approach something spiritually, we reflect on something substantial, on an archetypical image.

On the other hand, we go into the actual situation and respond to questions. We propose an act.

We need to take care that these two are not short-circuited with each other instantly because we eagerly want to adapt our doing to an idea in the concrete situation or to adapt the specific situation to an idea we have. On both tracks we develop ourselves separately and they come together in the situation, in our intuition, in our presence of mind.

This principle connects to the paradoxical state of the human soul that is not part of the natural cosmic world. Our natural way of being works exactly the other way around. We as cosmic – natural human beings are so constructed that we alternate between waking and sleeping. In the wake all our parts coincide, in sleeping they segregate: physical / etheric and astral / I separate themselves.

The second principle is that of the open space. That is a creative principle we also have adopted out of the spiritual world. In what is created on earth by man and what is then left alone and saved, it is our fellow man that can enter into this empty space in which he can develop his own soul in freedom as a next step. This corresponds with the work of the Gods. In the work of the Gods, the earth and our body, the soul can appear and live and develop. The earth and body is the house that the Gods have designed and decorated and gave to us so that we as soul can enter, live and develop in freedom.

The soul develops itself on the basis of these two principles. This manifests itself in the life process on three layers of our consciousness:

The first layer is our waking consciousness: that consciousness appears in the physical world alone.

The second layer is our dream consciousness: in the spiritual world this consciousness takes part in the construction of our inner being.

The third layer is the dreamless sleep consciousness: there we encounter the results of our previous lives.

We travel as soul in the every day/night rhythm through these three levels of consciousness and through that we evolve as a soul. The soul comes to fruition and develops an individualized consciousness.

In the foundation stone text of Rudolf Steiner “Menschenseele” we find this process of soul development described in its essence.

The foundation stone

In the heart of anthroposophy we find the core principle of conscious soul development and that is the foundation stone “Menschenseele” composed by Rudolf Steiner. It was composed out of all that he has done in his fruitful life, out of what he researched and has created. He has placed this foundation stone in the heart of people as that is the only place where the ‘I’ of man can live in freedom. It enables man and mankind to have a solid basis for making steps on the road to a cosmic humanity that exists in the light of the Christ being. It is the foundation stone that gives us the direction for our search for the sun mystery in going the Saturn Path as a modern soul-schooling path.

At the inauguration of the Foundation Stone “Menschenseele”, during the Christmas conference in 1923, Rudolf Steiner makes the following appeal to the people present there:

‘And hear it, my dear friends, let it sound in your own heart. Then you will constitute a true society of people for anthroposophia, for the spirit, that goes in the lightening thoughts that are around this dodekaedric Love Stone, to be carried out in the world, there where he can lighten and warm the development of human souls, the development of the world.’

The Foundation Stone calls upon the human soul: Menschenseele!

The human soul has a threefold existence: she lives in the limbs, in the heart - lung rhythm and in the resting head.

The limbs carry our souls through the space world into the being of the spirit sea.

The heart - lung rhythm carries us through the rhythmic time process, experiencing the individual nature of the soul.

In the resting head eternal thoughts unlock themselves in archetypal grounds.

That does not happen by itself, there is a need for exercise:

Practice the mind - remembering in the depths of the soul, consider the spirit reflection in soul balancing, and train the spirit observing in the peace of mind.

What happens then?

In the Divine Creation our “I” realizes itself into 'the divine self'.

In the celebration of our own actions, we unite the self with the world.

In Gods Goals, the world being enlightened, our freedom is born.

So we can truly live essentially in our own human being,

So we can truly feel in the working of the human soul,

So we can truly think out of the human spirit - grounds.

This all takes place in a spiritual and earthly world that is in a constant interplay with each other.

The Father Spirit works out of the earth – braking creating. High spiritual beings speak and this is picked up on earth. This sounds: you were born in God the Father. All the elemental beings in all directions hear this. We as human beings can hear it for ourselves.

The son, Christ, is working from the periphery directly into our inner world. High spiritual beings bring out the spirit of fire from the east along with the creative power of the west. This sounds: In Christ we die and shape ourselves. All the elemental beings in all directions hear this. We as human beings can hear it for ourselves.

The spirit is blowing world thoughts out of a bright light into our souls. Angel Beings tell us: what is asked out of the depth will be answered from the heights. In the spirit we arise. All the elemental beings in all directions hear this. We as human beings can hear it for ourselves.

Thus Steiner describes the dynamic process that we go through as soul and that takes place in a spiritual and earthly world, where we share this together. So we create a dialogue with these worlds as a free human soul.

It can thus take place because the Christ being came to earth. This light illuminates our human souls and warms them. So we can expect that all, what we will lead goal oriented out of clear thinking and what we do as a personal initiative out of our heart, may become good.

That is what Steiner, in introducing this Foundation Stone, pronounce finally:
So, my dear friends, carry in the world out of your warm hearts, what have here been laid as the foundation stone for the Anthroposophical Society, carry it out of this warm heart into a powerful healing work in the world. And it will help us when our heads are lightened by what we goal oriented want to lead into the world with all our strength intentions. We will see: If we are worthy and this is showed to us, then a great star will guide us in what is wanted here. Follow, dear friends, this great star. We'll see where the Gods are guiding us by the light of this star.

Rudolf Steiner does an appeal on us to work on the development of our souls and do it in community with the other people. This opens the way for an inspiring mind - awakening, this opens the way to become a loving being that is present for the questions of the other. This forms the core of the Saturn Path of schooling of our soul.

Michael and Christ: The solar mystery.

The Saturn Path is the path on which Rudolf Steiner could penetrate the solar mysteries. Where people can go no further in their soul development over the moon mystery path then what is possible in the moon sphere, man can now penetrate the sun mysteries over this new path in the sun sphere. There we can meet Michael and Christ. This leads Rudolf Steiner to concentrate on Michael and Christ.

The Archangel Michael leads man on the way of the will back to where he came from, the world of the spirit: Back to the source. This we can see in the current task of man to find the way to the spirit with his whole soul.
Christ descends to earth when the cosmic intelligence arrived fully with the human individuality. He lives in the heart of man and guides his fate.

Michael and Christ are the guiding principles for the education of the soul. Michael is connected to our clear thinking, the schooling of our consciousness. Christ is connected with our freedom of interacting will, the schooling of the conscious act with a view to the other. This is the primary ground for the detour principle as described earlier.

Rudolf Steiner gives us an inside view of how human beings came into existence over time. He describes this coming into existence as four phases of development of the human soul.

The creation of the soul of human beings took place in four phases.

1. The world of man was divine – spiritual in its origin. Man was embedded in this spiritual world living under the wings of its creator (s). This was a natural - cosmic world where everything was in harmony, that is, everything was connected to everything. That was the Saturn phase of human soul development. That principle was broken for the further development of man. Man falls out of the divine spiritual world and enters into the world of his own existence, "a planetarian existence."

2. The world of mans soul development became the world of revelations of divine spiritual beings. The Human and the divine-spiritual came to stand opposite to each other. Man was completely oriented to and depending on the revelations of the divine spiritual world. This world was revealed to him and man followed these revelations. This was the Sun phase of human soul development.

3. The world of mans soul development was the working of the divine spiritual. Man was no longer part of the revelations, but experienced the effects of this spiritual world, expressed in his body and in his soul out of this world. Man had to learn to open up to the workings through experiencing them in his inner world and to discover the spiritual world inside him self. The own relationship to the divine spiritual world had to be created by man himself. This was the Moon phase of human soul development.

4. The world of mans soul development was and is inside the work that is left by the divine-spiritual beings. The divine - spiritual world of beings has pulled back from his creation. Man can take it in hand and work with this for his own soul development. Man is now depending on each other. In the other man we discover our own destiny and the existence of the divine spiritual world. Man has arrived in himself; the 'I' resides entirely in the own individualized soul. This is the actual Earth phase of human soul development.

Being on earth the human being could penetrate in the Moon sphere to connect to the spiritual reality close to our earthly existence. Now it is in Michael's time possible to enter into the 'sun mysteries'.

In the light of this sun mystery the human soul can go a path of schooling, where he meets Michael and Christ, but also face opposing forces.

The schooling of the soul means today for man:

Nature is left alone by the Gods and has become our workplace. We can investigate nature itself and its laws.

In addition, we can develop a spiritual vision on cosmos and man and do this as man ourself. We can search for Michael in the sensible atmosphere, the etheric atmosphere, and this atmosphere manifest itself in processes, in dialogue and in our biography.

In the inner world of the soul, the power of Christ is living as the spiritual light in our soul, in the warmth of our heart. This warming light we can acknowledge and recognize.

These are the two forces that support the schooling of our soul, Michael and Christ. They give us the seeds for the future.

To distract us from this schooling there are two other forces at work. The power of Lucifer tempt us not to go up the road to inner freedom, but stay as God's people to search for our divine origin as it glows in our past, not in our future. The power of Ahriman tempt us not to wait for the right time, but to get it now into our grasp and by that control the future.

The answer to these opposing two forces is to organize a rhythmic and reflective life.

A rhythmic life out of reverence and respect and with our eye towards the future, this gives us access to the power of Christ who dwells in us.

Study, reflection and education of the mind, as well as dealing with the workings of the past, connects us with the power of Michael.

So on this path we come to the essence of mans soul development: "freedom".

Freedom and I

Freedom can come only from the 'I' of man. Christ is the one who gives me my 'I' as a human being.

Because the divine spiritual world withdrew from his work, man can now operate freely.

Subconscious natural forces are thereby suppressed. By connecting us with Michael – to see Michael - and to connect us with Christ - to experience Christ - we make a connection to the original creative forces, but now in freedom.

The anxiety to stick to our roots leads to Lucifer. To secure and control the future leads to Ahriman.

Rudolf Steiner gives us in one of his notebooks a beautiful picture of Michael and his works.

" Michael brings will, strength, courage,

He is the Solar Spirit

He wants to be seen.

He works with the consequences,

Not the causes.

Michael is silent, holding back,

He does not answer,

He is there, he will.

But the earthly he confirms nor denies;

however, only if it is found justified for the spiritual world.

Because he has in his periods and never experienced the earth activity.

All inherited is antipathetic to him,

the languages is something from which he turns away,

He first wants the thoughts.

Throughout my 28 years of working in the NPI - Institute for organizational development we have spoken this text regularly in our meetings as a source of inspiration for the work we do.

Michael works out of our love for the outside world. As a result we find our relationship with the inner world of the soul and this brings us to Christ.

The consciousness Soul

Today man lives in the consciousness soul period.

The human soul is on a long path of development.

On this long road the soul goes again and again through three phases that are:

The life on earth,

The life after death until the midnight hour,

The life before birth from the midnight hour on.

Likewise, in a long-term development, the human heart is formed.

From macro to micro cosmos

Thus is the 'I' of man the divine creation that lands in his own individual soul.

Man has always been part of the macrocosm: God's creation. This creation is experienced in dying, even in our thoughts.

Man is going to participate in the microcosm: the creation of people's soul, awakening in the will.

What is the fruit: unconscious impulses come into mind shades and create free-acting and self-awareness. The conscious soul comes into existence.

In the development of our soul every next development step first accelerates the previous stages.

We first come to the point where we have landed up till now. Then we make a leap into the unknown, we make a step. Everything comes in motion, we process all the impressions and that processing is expressed in words that we articulate to others. We reflect on our experiences together and we enrich our 'I' with new insights. That's the Saturn Path of soul development.

In this consciousness soul evolution, we rely on what the restrained northern peoples experienced as the power of Christ, alive in their hearts, undergoing the courage testing. It appears now as our fate in the basic simple life processes we do with others in the social – economic context and not as complicated destiny phenomena arising from past lives.

At the end of his life, Rudolf Steiner outlines our confrontation with the under-nature. The fate of humanity today is the confrontation with the under-nature. We must learn to understand and use it. Here, the power of Ahriman is alive. To do that, man must go as far into the higher world as to enter in the under-nature world. This man can do on the Saturn Path of soul development.

The Saturn Path is the new road that anthroposophy opened for schooling the soul. We move from the moon mystery to the sun mystery: there we meet Michael and Christ. Out of a scientific based attitude we connect with an imaginative vision to the soul of the other, see his question and support the next step.

Facit

With these Michael letters Rudolf Steiner opens the gate to the Saturn Path. In this way man becomes able to penetrate into the sun mysteries. This requires a skilled hand for our perception of the concrete, which we developed out of a scientific attitude, and on the other hand develop a thinking capacity to explore the archetypes.

When we school our soul on both dimensions, along the path of being in the situation and connecting to the question of the other human being and along the path of reflecting fundamental archetypical ideas, then our soul can come to the right intuitions in the encounter with the other human being, born out of a dialogue with the other person and in connection to the meaning of our existence and biography impulse and that of the other person.

This Saturn Path has been expressed by Bernard Lievegoed in the text he has given the NPI community in the sixties of last century.

Through the gate of birth
Flows youthful social will in our world.
This social will look for the forms
That are born out of the goals of the spirit.

To the gate of death opens
The self-chosen path of spirit awakening.
This striving spirit searches for the strength
That makes it fruitful in the social working.

Find youthful social will no spirit striving,
The spirit striving not the force of social will,
then social will turns into anarchy -
And striving spirit into fanaticism.

Communities that out of the spirit
want to act in the social realm
get their force every day from the well
that brings both ports together.

Awakening to each other keeps open The Gate of Birth,
which for the individual being closes itself.
Suffering with the world, it gives each one
Light on the path of spirit - development.

Community in the modern sense is one
where one does not avoid loneliness
And where one receive the community force out of the fire
That welds both gates together.

The consciousness of the initiate (GA 243)

In 'das Initiatenbewusstsein', the last series of lectures abroad (England) by Rudolf Steiner before his death in Switzerland, Rudolf Steiner elaborates on the issue of the path of schooling of the soul. Here he refers more explicitly to the fact that besides the Moon - path, the old road of initiation, a new way for soul development is opened, the Saturn Path. This road has become possible after that the scientific approach to research questions we have, has unfolded itself since the fifteenth century. This scientific way of exploring has been transformed and integrated in the humanistics research by Rudolf Steiner. He found a new path to enter into the sun mystery.

'Denn nur diejenigen Mensch kann die Wirklichkeit erkennen, der zu den Großen, bewunderungswürdigen Erkenntnissen, welche die Naturwissenschaft, die historische Wissenschaft, welche anderes Erkennen in der neueren Zeit geleistet hat, hinzufügt dasjenige, was man in Bezug auf die geistige Welt wissen kann.'

Rudolf Steiner used the natural scientific approach but with a different perspective that is, not to come to more knowledge, as in his time Haeckel and Huxley did, but he used it as an inner activity to pass the boundary of the lunar atmosphere. To get over this boundary, a boundary previously initiated people had experienced while they impregnated the imaginations out of the dream world to achieve a higher consciousness, to arrive in the sun mysteries was needed to meet Michael and Christ.

In cooperation with Ita Wegman Steiner discovered the working of the Saturn Path.

In his interaction with Ita Wegman it became clear to Rudolf Steiner that Ita Wegman did not base her perception of health issues of her patients primarily on comprehensive knowledge of medical issues but being with her patient in a therapeutic process she came to intuitive impulses, that emerged on the one hand out of clear observation of the phenomena of the disease of the patient and on the other hand inspired by studying relevant arche type images from the spiritual world on the organs of the human being. This led to the right therapeutic treatment of the patient.

The basis for this new path for schooling the soul is formed by creating the relationship between mind and matter ourselves.

'Überall, wo uns die Welt entgegentritt, ist sie in Wahrheit geistig und physisch, und es gibt nirgends ein Physisches, das nicht hinter sich in irgendeiner Weise als den eigentlichen Akteur ein Geistiges hatte. Und es gibt nicht irgendein Geistiges, das, nur um sich zu langweilen in der Welt, ein wesenloses, tatenloses Dasein führte, sondern jedes Geistige, das irgendwo gefunden werden kann, wird auch bis ins Physische hinein zu irgendeiner Zeit oder an irgendeinem Orte wirksam.'

Mind and matter

To understand this we can seek the help of a text by Rudolf Steiner (Stuttgart, September 24, 1919), which very strong reflects the basis of this relationship of mind and matter.

It reads as follows:

Search for the real practical material life
But search for it in a way that it does not mislead you
About the spirit that is working in it.
Search for the spirit
But do not look for the spirit in superficial greed,
Out of superficial egoism
But search for it
Because you want, selflessly in the practical life
Apply it in the material life.

Apply the old ground principle

“Spirit is never without matter, matter never

without spirit" in the sense, that you say:
We want to do all the material in the light of the spirit,
And we want to search for the light of the spirit in such a way
That it radiates us with the warmth for our practical doing.

The spirit that we bring into matter,
The matter that is being worked upon by us till she
Reveals herself,
Through which she drives the spirit outward by itself;
The matter, that reveals by us the spirit,
The spirit that is driven by us
towards the matter,
they construct that lively being,
which can bring mankind
to a real next step,
to that step of development, that by the best
in the deepest undergrounds of
the conscious soul, only can be sensed for.

Science and imagination

We then approach these two inseparable realities spirit and matter with the detour principle.
'Wie man innerhalb der physischen Tatsachen auf der einen Seite, wie man durch die
Anschauung des Geistigen auf der anderen Seite die Welt, in der die Mensch lebt, in ihrer
Totalität erkennen kann, darüber soll gesprochen werden, gesprochen werden so, dass die
richtigen und die falschen Methoden dieser Erkenntnis hier in diesen Vorträgen zur
Darstellung kommen.'

'Es ist auf der einen Seite notwendig, wenn man überhaupt an die geistige Welt
herankommen will, wirkliche Begeisterung, wirklichen Enthusiasmus haben zu können für das
Hineinkommen in die geistige Welt...auf der anderen Seite muss man einen nüchternen Sinn
verbinden mit dem, was innere Aktivität, innere Beweglichkeit ist.'

Rudolf Steiner emphasizes that the world we see, 'the world that we see with the senses is
Maja', and what is going on inside us, 'Erkenne dich selbst', is fundamentally different for each
one: 'Ich trage ja etwas in mir, was anders ist als das, was ich in meiner Umgebung sehe, was
ich in meiner Umgebung höre. Ich muss auf die Wahrheit meines eigenen Wesens kommen.
Das finde ich nicht in dem, was ich sehe und höre.'

For Steiner the time has come that we connect to the "spirituelle Erkenntnis an Geistigen
Wesensinhalten", in our work and lives, so that we can find a new way for soul creating
religious life, arts and sciences and integrate this inside us and in our tasks to fulfil. We are
ready for new mystery knowledge after so long that we have been extensively focused on the
wonderful and comprehensive knowledge about the outer world.

'Hinzuschauen können soll der Mensch durch Anthroposophie zu jedem einzelnen Kristall das
Weben und Walten eines Gottes im Welten-all. Dann erfüllt sich die ganze menschliche `Seele
mit Welteinhalt, nicht nur der Kopf mit Gedanken...In alle Gegenstände und in alle Vorgänge

der Welt soll einziehen, ich möchte sagen, der innerliche seelische Opferdienst des Menschen. Und dieser Opferdienst soll Erkenntnis sein.'

In our thinking and the actions resulting from our thinking a multitude of spiritual beings want to move themselves within, as Steiner warns us. It requires from us the exact continuation of our soul schooling, balancing between the actual observations and enthusiastically delve into mental images of relevant entities.

Rudolf Steiner describes in a penetrating way how our body is so composed that substances like our brains and the blood cells are embedded in and are carried by the fluid, which deprives the weight of it. What remains in the body is 20 grams weight of the brains, and that is the place where our "I" can be at home. When the ,I' is not present, then there are many beings of Ahrimanic nature to occupy this space, and from there to penetrate mans soul. It is of the utmost importance that the ,I' can find it's home and its place in a free space in the body and live fully in the soul.

The essence of the approach

The core of this approach for medical questions is to make an image, out of the concrete observation of an organ, of that organ and have this image alive in our soul.

Rudolf Steiner illustrates this with the statement that a man is not angry or bad as a whole man, the skin is for instance very quiet, but that the angriness arrives out of the working of a specific organ. What this means and how that works is associated with a specific cosmic force and that is what we can find out. All substances, organs, have a physical and a moral side to it. Today this moral side of the substance, of the organ, should be part of the human soul consciousness. This requires a further step on the path of soul development.

As we previously in the moon mystery transformed the world of the night into the day, of the lunar world into the earth world, so we turn ourselves on the Saturn path to the earth world and enlighten this with the sunlight beings.

In this way, going the Saturn Path, we're going to see an outward man, a cosmic man, still vague but huge.

'Geradeso wie früher die Mondensphäre herein gezaubert worden ist in das gewöhnliche Tagesbewusstsein, so wird jetzt in das wissenschaftliche Bewusstsein die Saturnussphäre herein gezaubert, und man wird gewahr, dass die Kräfte des Saturn in jedem Organ auf besondere Art wirken...!'

Our problem with this Saturn path is that it is still in nascent state, that is to say that the observations we do are very volatilized, they come and disappear, and we struggle to hold the image. This now is something that can arise out of the collaboration between people, the common use of those forces, that man brings out of previous times and lives.

So things are going to speak to us by themselves.

From the Saturn and Jupiter Atmosphere using the Mars Atmosphere things become public through inspiration. That is the way that is prompted today out of the natural sciences methodology. The initiated people on the moon-path like to avoid this new path of soul schooling.

The new road, the Saturn Path, is the road carried by the karmic force development of people, the way for which we still have little memory so we need to hold and describe what we have discovered together.

'Das ist der weg, der gegangen werden muss in der Weise, dass er in den karmischen Kräfteentwicklungen der Menschen die Stütze, die Stärke findet, nicht so sehr um die Erinnerungen zu bekommen, sondern um sie festzuhalten, so dass sie beschrieben werden können'.

Rudolf Steiner and Ita Wegman have gone this road together until the death of Rudolf Steiner. In all his research work Steiner has walked this path after 1923. He made clear out of his own experience being hated for this that this path is not desired for by initiated people on the moon path.

In 'das Initiatenbewusstsein' Rudolf Steiner ultimately concludes that the investigation begins with entering the simple life contexts. We can observe the phenomena and penetrate them with cosmic Imaginations, making the cosmic man visible. The right next development step arises intuitively. So Steiner describes the art of the real encounter with the other person in not just doing the direct observation of the other human being but also to practice our looking at the cosmic picture intuitively that is called forward in us by meeting the other human being. To come beyond just observing this direct human appearance, we need to appear as "I" so that this can happen in the direct dialogue with the other person also appearing as an "I". So by doing this we are going to see the other person slightly larger instead of making him smaller, as Bernard Lievegoed mentioned this in his last book 'Saving the soul'.

Principles and Saturn Path

In the Saturn Path we become familiar with the previously described two principles in meeting the other human being.

The detour principle, where both of us do direct observation and perception and enter into elaborating on what the situation demands, and also keep open for cosmic images and truths arising in 'the second face of the other person'. We do not directly connect the two in us, but we let them live in us and among us, let them arise and detain them and describe them.

We also work with the empty space principle. We are in a time and space consciousness from which the Gods have withdrawn and where people can get themselves into, thus creating a world of their own. We have the Freedom to develop insights and next steps in this empty space ourselves, we can meet the other person directly as a unique "I".

In this way man can reach a higher consciousness.

'Es wird einmal ganz gewiss, wenn die Menschheit nicht in die Dekadenz kommt, durch anthroposophische Inspiration dasjenige entstehen können, was ich angedeutet habe. Und so kann es einmal dazu kommen – es hängt ja nur von den Menschen ab –, dass gerade im Musikalischen der Christus-Impuls in wahrer Gestalt auch vor die äussere Offenbarung hintritt'.

Man has been given the divine creation of his own body and also he got his own individuality given to him by the Gods. We as human beings have been given by the Gods the opportunity to develop our soul all by ourself. To come to an individualized soul the appropriate process

for that has been prepared by the Gods. That does not mean automatically that the individual is willing to go this way. This trail is a strenuous and demanding path. Man must create his own soul and shape it out of his own strength.

Rudolf Steiner has described in Theosophy the process how man can transform his soul into a higher state of being. In the course of human evolution, man has successively developed his sentient soul, then his mind-heart soul, and now his consciousness soul is in the make. By keeping himself active in schooling the conscious soul, man makes a start with the self-creation of his higher being, in which he can live in future lives. Individualized as man is in the divine spiritual world, man comes to the creation of spirit man, the life spirit and the spirit itself as transformations of the sentient soul, the mind-heart soul and the conscious soul. The ‚spirit man’ we create because we are able to relate to that what we experience and observe in the here and now, to let it speak for itself without us judging out of our own interpretations. Thus, the other appears to us and can speak to us. The step that we make here is that we are individualized; the ‚I’ is allowed to be present in the soul, and to appear in the situation. We invite others also to appear as an individualized I in the soul. This leads to a coming together of souls.

The ‚spirit of life’ arises from the dialogue that we carry out with others. We go at each other and bring spirit and matter in an interaction. The soul is moved, it start moving, she imagines itself to be able to achieve a new capacity. It is an on-going creative act in which moral action and enriched understanding can go hand in hand. So we do justice to the life we live by handling it as a schooling of the consciousness of the soul itself.

The ‚spirit itself’ is the fruit of the soul; the ‚I’ can communicate with all other spiritual beings involved in getting his spirit free. In the spiritual world the spirit itself is present as the human spirit of freedom in a direct connection with Michael and Christ and takes up the genesis of mankind. It is the human spirit that can fully commit itself to the other person and his development step.

How does this process of soul schooling unfold itself in the social reality?

This process can be outlined in an archetypal way.

1. In the immediate life we encounter disbalances. These are basically karmic disbalances. They arise as questions - we become a question ourselves, which represent a conscious disbalance of our soul.

We are also in our practical life busy acquiring insights from meetings with images that tell us something about the nature of things.

2. We are in dialogue with others. We meet the needs of others and try to respond to them. This works especially powerful in situations where we share a task with others to reach a goal, to solve a problem or make further steps. We question the other person and the issue. This will make the issue change and we find out about the next step and new possibilities for doing the good.

3. In the night we let loose and can see the essence of things we undertook the work. We get more clarity about what it is about and wake up with an intention to act.

4. We take the next step and that has effects on the question and the social context in which this question is moving. There is a direct healing effect in the context in which we are living and moving.

This process is the basis for the soul consciousness development. We are an authentic personality, an “I”, an individualized presence in the soul. We are living with karmic life companions and people with whom we can raise a life together, and with whom we can get to a greater insight together. We are a human being that is looking into the cosmic spiritual world as it works here on earth and join up with the higher beings. We see the creator at work in our soul.

Karma talks as an impetus in the Saturn Path: the new mystery

Rudolf Steiner emphasized the importance of awareness of karma and reincarnation in our society as a decisive move towards a conscious humanity. He distinguishes between old and new karma. The old karma presents itself in our lives and it asks for a solution. What 's even gone awry should now be put right. That karma is usually due to complications in previous lives. Also however we are dealing with karmic currents out of our former life experiences being part of mystery streams from the north, south, east and west. We are part of these mystery movements, which show themselves in how we are formed in the current incarnation. All previous lives show themselves as trends in our present existence, in the immediate life processes and contexts. With the idea of karma is connected the idea of reincarnation. A life before birth and a life after death are the prospects in which we can place that karma. We are part of worlds within and beyond the limits of our immediate existential existence. When we are able in our consciousness, in our soul, to stretch the boundaries of birth and death, we experience a large increase in meaning to the present life. We may begin to see on our path of schooling the soul beyond the boundaries of the immediate observable and researchable.

Karmic connections are influenced by the times in which they have occurred. They bear as it were the traces of the cultures and times when the karma occurred. We travel so along with all those who we have come across in our lives and with whom we have shared our lives. Now we are experiencing at this time a special phenomenon. Our encounters with a multitude of people will no longer be steered from old karma but is steered out of the economic context in which we find ourselves. In these new relationships, we provide services to each other. As a pure observation and experience, we can see that we are connected to a global network of people, which establish all the service to us. Products and services are produced worldwide and made available to us personally. We also work ourselves on the creation of products and services for others in a global context. This represents a new dimension to our existing karma. We are building a world community in which the values of brotherhood, equality and freedom play a fundamental role as the values that give a foundation to the world community and its development. With this we create a new mystery, a mystery that goes beyond the old mystery streams. In any customer-supplier process we can discover this new mystery and experience it. As Rudolf Steiner once showed, it is only in this social / economic relations that today we can really meet the other, so there we find the basis of the Saturn Path of the schooling the soul. Everything else is illusion and convention today, says Steiner. A powerful statement, isn't it. This could mean that we are at a different level of common consciousness, a consciousness that is between us – that moves between

us. New karma arises. It is the other person that counts and it is the other person through which I make my own development step. With our new karma there opens a new avenue to study karma. This study does not begin in the clairvoyant realm by inspection of individual karma connections from previous lives, something that many people desire for to come to clear insights about their own past lives, but it starts in seeing the direct life encounters and connections and what is the common value creation that takes place in these direct human meetings. Herein it reveals the relations we have coming out of the ancient mystery streams as well as it is developing new relations to a common karmic future. Especially in the social / economic life there is the possibility to overcome ideological, blood and soil relationship frictions. A pure human on the individual 'I' based meeting between people coming from completely different backgrounds, who even would kill each other previously out of different beliefs, can go and work together in the social / economic life for years. That is because the orientation on the other is not fixed in the context of closed communities, not addressed to the differences in origin, but that the orientation is directed towards a third person, which is the other who we serve together in the socio / economic life. We can strive to ensure that we open our eyes and hearts to the mostly unconsciously created relationships with other people out of the effects of our work we do ourselves for others and our acts as a customer being served by the other. If we were able to see how this works in the world community, we would be amazed by the incredible size and significance of the effects of our actions and decisions on others. An Example: we may decide preferably to use organic products as our food and by this feed a whole chain of organic producing people. This increased awareness of the effects of our actions can be linked to an increased awareness of the cosmic beings that want to come closer to us. We are connected to a plurality of hierarchically arranged beings that follow our soul development and want to influence it. The core of it is the creation of a free open space in our own heart, a lively space too, a heart thinking space in which we can open up, being in the situation and meeting the other human being, to meet the central beings for our soul development, Michael and Christ.

Innovative impulses in society: 'Preparates in the social compost heap'.

The impulses that Rudolf Steiner has given after December 1923 are mainly found in the many initiatives that have resulted in companies and institutions. There may be no other spiritual impulse in the world that had so much practical effect in the society as the anthroposophic impulse. This we attribute to the special open vision that Rudolf Steiner had on the spiritual life of man connected to earthly reality and that have inspired many others to grow with ones own views, initiatives and life practices. The impulses that Rudolf Steiner gave, accomplish a wide range of social fields. These impulses can work as specimens in a compost heap. What once flourished and then faded is converted to new substance that nourishes and potentiates the next cycle of development. The Cosmic and the earthly life meet. The spiritual world and the spirit soul of man come together. The most earthly comes together with the most spiritual. Impulses were given in the following areas.

Agriculture, livestock, horticulture. Biodynamic companies have emerged, as a variety of agricultural, livestock and horticultural producing farms working out of the organic cosmic cycle of events as described by Rudolf Steiner, decorated with the aim of promoting the health of the earth and to nourish the human health and protect it. The characteristic image of this natural cycle is the compost heap, in which the waste material is converted into compost to fertile the earth. To this end, preparates are used to potentiate this transformation. The work of the worms is attracted by the choice of a good place for the compost heap, the proper composition of waste and regularly converting the compost heap until it is ready to be distributed as a fructifying substance for the earth.

Medicine. Rudolf Steiner in conjunction with Ita Wegman, developed anthroposophic medicine. This resulted in having several important branches of medicine production. Natural raw materials are transformed into anthroposophic medicines that promote self-healing of the patient. In addition to regular medical training Rudolf Steiner developed a special approach for anthroposophical skilled doctors. That concerns especially a human image of the soul that is different from the mainstream image of man as only being matter, a human image in which the various bodies of a person are detected and its disbalances can be detected and cured.

Medical Specialisms. There were specialties such as internal medicine, family and child medicine, and other fields in which specialists use anthroposophic knowledge and diagnostic approaches for research and treatment of their patients. Especially in the treatment of disabled persons it shows a different approach than the regular approach. All treatment is based on the authentic 'I' that is trying to handle the handicap.

Curative Education. Disabled people can be supported by a special treatment and training aimed at mobilizing the "I" in dealing with their own disabilities. Institutions for handicapped children and adults, which deliver care and treatment that is based on anthroposophical insights and development methods, we find in many places.

Nursing. The cure and care of patients with a variety of treatment methods: wrapper, massages, bathes.

Therapies. A multifarious range of therapies: including art therapy, physiotherapy, manual therapy, massage, and rhythmic in- frictions therapy.

The banking and insurance sectors. In dealing with social issues Rudolf Steiner developed a vision on society that he described as a three - fold social organism. There are three areas of social relationship, which have their own dynamics and that deserve their own treatment.

These are the economic, social and cultural fields of human creation.

The economic service to the other, the social equality, and cultural freedom are the guiding principles. In his lectures on economics Rudolf Steiner described a world economy and the dynamics that governs this economy. It is a constant coming and going of what is produced and will perish in this world. Its concepts as price forming, production and consumption cycles, types of money, value formation processes, they play an important role in the human created world. In economics, observation logic and not a theoretical logic plays the central role as we act as people from impulses and are aimed at satisfying needs. Every ideological view is counterproductive here. Precisely as a responsible entrepreneur or leader of a company, it is important to be at home in economic life and its dynamics. It is a reality of continuous perception, judgment building and decision-making. Associative thinking, seeing circling processes and relationships, is an important capability that we need to develop. The banking sector plays an important role in this social - economic world. It regulates the circulation, supports entrepreneurship, let the money flow and creates fruitful work.

Anthroposophical banks have set the objective to investigate the meaning of money and the understanding of its functioning in society and our awareness how to work with it in a fruitful way. In social practice there are also small insurance initiatives, wanting to work on people's ability to cope with risks and future prospects.

Trading Companies Out of an image of community and solidarity, in a preventive manner, there are developed distribution centres for product distributing and trading. Chains of stores have put these products available to consumers. The chain of producers - traders – consumers creates awareness and is shaped in an associative manner. Everyone gets what he needs for his future existence.

Education Free schools and free colleges rely on the pedagogical advice of Rudolf Steiner. The whole education is based on a development vision of the human biography. From child to adult, we go through a cultural learning process in which we relive and internalize the origin of man and mankind. We learn to deal with the challenges of our time and work together with each other. We develop our general and special abilities and transform them into our working capital.

Organizational Development Over the years there has been a growing stream of insights and practices in the field of organizational development. Man live as an organized being in working environments and as a customer. The organization as the ultimate human creation gets increasing importance for the human life. It calls and reinforces the sense-making question. The setting up of organizations with a view to human welfare has come forward as man became responsible to have organizations undergo a permanent development. In particular, attention is drawn to the theme of leadership and community. How can people

create value together, learning together and celebrate community together? How do vertical and horizontal relationships between people emerge and how are we taking care of this? Science. In the various scientific fields, on the basis of anthroposophical ideas for developing adequate methodologies, the man created reality can be investigated on its social workings. These scientific methodologies are developed on the basis of phenomenology. Developmental methods of research are explored based on the philosophy of freedom and used for symptomatological humanity research. There is also developed a methodology for the study of the human soul, the social community and sense making of our own creations.

Art Eurhythmy, painting, sculpturing, architecture, music and other arts, they received a multitude of impulses.

Religion A renewal of the religious life is the task of the Christian Community. With a deepening and further development of the sacraments and Eucharistic services it develops the ability to consciously explore religious contents. Life takes on a moral dimension that is recognized and nurtured by exploring the fundamental questions of life and death in the Christian community in depth.

When one becomes aware of this broad and deep impact of the anthroposophic body of knowledge in many areas of society, it is not surprising to see that anthroposophy still plays a significant role in the individual life of many people in many countries in this world. It is in these areas that people are faced with the relationship between matter and spirit. The personal development of the soul is crucial in becoming aware of this relationship. Going a path of soul schooling, in conjunction with the communities where we are part of, is the central challenge of today's man. Economic life and servicing the others makes this possible. We may wonder why the Saturn Path of schooling our souls is only since a short time opened to us. Until recently, only the moon path of soul schooling was open. Through personal meditation we were able to come into connection with the spiritual beings that guide us on our way. In his book "Wie erlangt man Erkenntnisse der höheren Welten" Rudolf Steiner defines and describes masterfully clear the moon - path. First of all, this requires a pure attitude of respect and reverence for all that is and what one is approaching. Here Steiner also refers to the eightfold path of Buddha. With a pure attitude we can concern ourselves with meditative images. Steiner here refers to the image of the red roses and the black cross. When we have received these images in our meditative life it is the next step to let them go and wait for a response from the other side of the threshold. In gratitude we accept what speaks to us and return to everyday life. This moon - path, developed as a path that was accompanied by hierophants for selected people, is today a path that every soul can go if he / she adheres to the conditions that accompany this path, and do it independently in a mature way. Special is the fact that this path will take us to a border guarded by a guardian. This guardian is questioning the man who comes to the border whether the person is ready to take the plunge. This guardian is the guardian of the human 'I' and the human soul. Man can stay immature as a spirit being and wants to take the plunge too early. This is not without risk; the person may lose himself on the other side of the border.

The 'I' land in the individual soul. When we look at 2500 year philosophy, focused on the question of the soul and freedom, from Plato to Foucault, we see that man has gone a path in

these two thousand five hundred years in which he, as 'I' lands in the completely individualized soul. Man falls out of the cosmic natural links and stands alone. Man has lost the natural relationship with the other man. Man becomes aware of himself and has to go his own path. Potentially each one has the capabilities to go on their own way to the other side of the border into the spiritual world. In these 2500 years also there has been a society built which became a global network of economic relations. Every human being is included in this global movement in which everyone services the other human being. So man is fully stretched between a fully individualized existence and the share of a global network of economic relations. This paradoxical tension in the soul opens the new path to soul schooling. We no longer see the world only as meaningful for our own development, but we experience the world in its own right, she is researchable, knowable and usable. The scientific approach to the world is a perfect reflection of this. We are on the earth and in the world, in the community, living an organized life that is our own creation. The big step that we have to do now is to make a step towards the other person to create a social schooling for our soul. Individualized as human souls have become, we exist in ourselves and stand on our own feet and are not necessarily open to each other, so we have to open our eyes and ears and all the senses for the encounter with the other person. Can we arrive at the other and see the other person, not just as a thing but as an 'I' appearing in the soul? Can we speak to each other so that we may get to know each other and get to know ourselves, so that we can go together to increase the value of the earthly existence and learn to know our cosmic existence? Now we can walk together without being of the same blood and soil or ideology and without religious dogmas that we must follow. Thanks to the global economy now we can meet the other as an 'I' and begin to see the other in his own genuine personality that appears to me. The soul schooling consists also in that what we exercise, as indicated in the Foundation Stone, to develop ourselves to start to see the other as a cosmic being.

Capabilities

Traditionally there were two words that philosophy drove forward: " Know yourself " and " Care for yourself ". Especially "know yourself " has always been the main focus. One has a body free thinking available to become aware of our own 'I'. The " caring for yourself " has remained in the background in our culture. In the Saturn Path we are heading towards these two beacons of knowing and caring. But the perspective is different then in the past. This could be expressed by: " Know the other ' and ' Care for the other." Like philosophers as Foucault and Levinas, we see this as the next step to be explored. Levinas focused on " being responsible meeting the other in the situation ' and Foucault focused at the end of his life on ' parrhessia ', the confrontational dialogue with the other.

Man has arrived at himself: freedom of thought, freedom of the will, and freedom in judging together

Rudolf Steiner saw his " Philosophy of Freedom " as a cornerstone for the work that would follow. He kept himself for years busy with the scientific work of Goethe, he studied Kant and Nietzsche, and he was inspired to create a further step in the exploration of man's soul. An explicit philosophical look opens us up to the essence of man, that is his ability to think freely, as Steiner did. The mind can think about the way we think. Where everything else is facing the gap I – world, our thinking forms the bridge. The Philosophy of Freedom provides a basis for studying the human soul. It explores how Thinking and Willing play together and how moral imagination and moral technique come together in doing the good.

After Steiner's philosophy work based on Goethe, Kant and Nietzsche, Steiner was not destined to become a philosopher for all his life.

Steiner went on an esoteric path, and put himself into the world of spiritual movements. Later in his life, Steiner returned to his deep desire to confront himself with the reflective 'I' in the soul that could shed light on the fate of the human soul as part of Humanity.

It is therefore surprising to discover that at the end of her life the same questions as Steiner asked himself, were picked up and brought into operation by the philosopher Hannah Arendt.

In the last book she wrote shortly before her unexpected death she published her vision on how in many centuries we came to a free thinking, later a free will, and now we exercise a free judgement building together. She also goes back to Kant and Nietzsche and Goethe as free thinkers. She was a student of Martin Heidegger, undergoing the struggle of the scientific approach to philosophical questions, which are questions about the existence of God, the human soul and human freedom.

Standing in a tradition of 2500 years Hannah Arendt does a valiant effort to revive the process in which first the mind, then the will, and today our judgement come to freedom.

We want briefly refer to her latest work, and thus open up a door of acceptance for the work of Steiner that may be then recorded in the centuries-long tradition of philosophical explorations of very practical and fundamental questions of life.

The philosopher Hannah Arendt examines the issue of thinking, will and judgment in relation to freedom, in her latest book: *Vom Leben des Geistes*.

She explores starting from Plato - Augustine - Thomas von Aquino – Kant - Heidegger these questions.

She sees the need for a fundamental change in how these questions should be approached. This change is to be characterized as the change of " searching for the truth " to " searching for the sense of our existence." This has implications for how philosophy and metaphysics are to be treated. She formulates: „Das Ende der Philosophie und Metaphysik: nicht, das die Fragen, die so alt sind wie die Menschen selbst, „sinnlos“ geworden waren, sondern das die Art, wie sie gefasst und beantwortet wurden, nicht mehr einleuchtet.(20).....

Für Kant beschränkten sich derartige Fragen – diejenigen nämlich, mit denen sich das reine Denken beschäftigt – auf das, was man heute oft 'die letzte Fragen' bezüglich Gott, Freiheit und Unsterblichkeit nennt. (23)....

Das Denken und Vernunft haben das Recht, über die Grenzen der Erkenntnis und des Verstandes hinauszugehen.(24)...

Die Vernunft ist nicht auf der Suche nach Wahrheit, sondern nach Sinn. Und Wahrheit und Sinn sind nicht dasselbe. (25)“

This relates to Steiners dream to create a body of knowledge that could support each one of us to take responsibility in creating the sense of life and to do the good in dialogue with the other.

The foundation for our research on the questions of soul and freedom we find in first instance in the fact that man ‘appears’ here on earth.

„Wie kommt es, dass etwas oder jemand, auch ich selbst, überhaupt erscheint, und warum erscheint es in dieser Form und Gestalt und nicht in irgendeiner anderen?(35)“, is the question that Hannah Arendt raises.

In approaching this question, we must overcome our thinking in cause and effect, which we use for our scientific research. We need a way of thinking that is connected to the sense and that is a way of thinking that works with levels of being and relations and balances between the different realities that exist. To look for the ‘Cause’ however, is appropriate for approaching our fundamental questions about nature that has kept us busy for many centuries. The other way of thinking is thinking in polarities and relationships. That is a thought process that meets the paradoxicality of our soul. Our soul is not included in the harmonic world of mind and body. She is a creature of polarities. So we can experience the soul as a tension, a disbalance between our good intentions and the effects of our actions. There is no obvious connection between these two. So either between past and future, between representation and perception there is not a direct connection. Therefore, according to Hannah Arendt sense searching can be based in the first place on the effects that appear and that we observe.

„Die Auffassung, der Ursache komme eine höhere Rang zu als der Wirkung, gehört vielleicht zu den ältesten und hartnäckigsten metaphysischen Irrtümern.(35)“

Was sehen kann, möchte gesehen werden; was hören kann, möchte gehört werden; was berühren kann, möchte sich berühren lassen. Einen Drang, zu erscheinen – sich als Individuum darstellt und zeigt.(39)

Hannah Arendt connects the pure human being with our ability to decide what should stay hidden and what is showed.

„Diese bewusste Entscheidung darüber, was gezeigt und was verborgen werden soll, dürfte etwas spezifisch Menschliches sein.(43)“

Hannah Arendt bases her work mainly on the work of Emmanuel Kant. He separated the ‘thing itself’ and ‘how the thing appears’. ‘The thing’ we cannot know. How the thing appears we can research and penetrate.

„Kant: ‘Vernunftbegriffe dienen zum Begreifen, wie Verstandesbegriffe zum Verstehen der Wahrnehmungen’. H.A.: Mit andere Worten, der Verstand möchte fassen, was den Sinnen gegeben ist, doch die Vernunft möchte dessen Sinn verstehen.(66)“

Hannah Arendt wants to relate to the foundation of philosophy as it was grounded in the Greek time. The fundamental questions on being human are there at stake.

These questions are no matter of the mind, but these are questions that we should approach with a higher consciousness of the spirit. Then for doing this there is no place anymore for the cause – effect thinking, for seeing problems and problem solving thinking, but then we work with a seeing and feeling quality as we are thinking in relations.

„Das Bedürfnis der menschlichen Vernunft und ihre Interesse an Gott, Freiheit und Unsterblichkeit ist es, das die Menschen zum Denken veranlasst. Der drei Hauptgegenstände des Denkens „der Freiheit des Willens, der Unsterblichkeit der Seele und des Daseins Gottes: wie Kant es sagt - 'Die reine Vernunft ist in der Tat mit nichts als sich selbst beschäftigt und kann auch kein anderes geschafft haben'.

Hannah Arendt concludes that thinking, will and judging are dimensions of our consciousness that live as spiritual qualities in man and that man can work with this in researching the realities in which he lives.

„Denken, Wollen und Urteilen sind die drei grundlegenden geistigen Tätigkeiten; sie lassen sich nicht auseinander ableiten, und obwohl sie gewisse gemeinsamen Eigenschaften haben, lassen sie sich nicht auf einen gemeinsamen Nenner bringen“. (75)

Hannah Arendt describes how in the course of human development first 'thinking' is freed of the physical bondage to earth and nature. Man has the mind liberated from organic being and this mind can be considered as an essential tool in creating sense. Then man has been freed from the natural drives working in him. Man comes to his own impulses, born out of his own mind, out of the free will. Now we are working on freeing our ability to judge, where we connect the world of practice to the world of imagining. The general and the particular is connected by man himself together, and this can manifest itself in pure judgments. This free judgement building is taking place inbetween human beings.

„Und die Urteilskraft, jene geheimnisvolle Fähigkeit des Geistes, die das Allgemeine, das stets eine geistige Konstruktion ist, und das Besondere, das stets in der Sinneserfahrung gegeben ist, zusammenbringt, ist ein „besonderes Talent' und auf keine Weise im Verstand enthalten, nicht einmal im Falle der „bestimmenden Urteilskraft“. (75)

„Mein Hauptgesichtspunkt für die Ausgrenzung der Urteilskraft als einer besonderen Fähigkeit unseres Geistes wird der sein, das Urteile weder durch Deduktion noch durch Induktion zustande kommen. Wir werden uns auf die Suche machen nach den „stummen Sinn“, der selbst bei Kant als Geschmack vorgestellt und daher der Ästhetik zugerechnet wurde“. (211)

Thinking has become a spirit activity that stands fully on its own. Thinking can reflect on our way of thinking, object and subject are one. Here man creates the bridge between phenomena of the inner and outer world that are observed and experienced.

„Das es für das Denken selbst keine Metapher gibt, die diese besondere Geistestätigkeit einleuchtend veranschaulichen konnte“. (127)

„Das Denken ist die einzige Tätigkeit, die zu ihrer Ausübung nur ihr selbst bedarf“. (163)

The will was liberated much later in time than the thinking out of its bondages and predefined destinies. Each person can say yes or no to life circumstances, to the other person and to himself.

„Der Wille wurde entdeckt aufgrund der Erfahrung eines Imperativs, der freiwillige Unterwerfung forderte, und in dieser Erfahrung lag eine wundersame Freiheit beschlossen, die keinem der antiken Völker – Griechen, Römern oder Juden – bewusst gewesen war, nämlich dass es im Menschen ein Vermögen gibt, durch das er, unabhängig von Notwendigkeit und Zwang, ja oder nein sagen kann, das tatsächlich gegebene anerkennen oder ablehnen kann, auch sein eigenes Selbst und seine Existenz; und dass dieses Vermögen bestimmen kann, was er tun wird“. (303)

Thinking as well as will became independent human qualities, which are connected to the ‚I‘, the spiritual being. Man can speak and work freely in his soul out of his ‚I‘. Thus human responsibility in the world exists, a world in which the human being appears. He is not alone, but with others.

„Dieses Vermögen (des wollens) ist etwas merkwürdig Paradoxes. Später werden wir erkennen, dass diese Reflexivität nirgends stärker ist als beim wollende Ich. Der Wille wendet sich stets an sich selbst: du sollst wollen, was das Gebot sagt – und nicht gedankenlos Befehle ausführen“. (303)

The questions of spirit, soul and freedom guide our development and allow ourselves not to dissolve completely. The human development questions accompany human beings and thus man comes to understand these questions in his pursuit to make a conscious step to a higher state of being. Hannah Arendt refers to Augustine.

„Augustinus: ‚Es gibt in mir Einen, der mehr ich selbst ist als ich selber‘. (331)
Augustinus geht es lediglich darum, dass das geistige Ich drei völlig verschiedene Dinge enthält, die untrennbar und doch unterscheidbar sind. (333)
Sein – Vater, das Wissen – der Sohn, das Wollen – der Heiligen Geist. (333)“

The individual mission of the person is possible today and the effect of freedom can arise in the soul. This can be acquired as man is capable of holding back his desire and direct his performances towards the other. Socrates examined these two dimensions of being, enjoyment and knowledge. He pleaded that the knowledge is the highest good and the acquisition of knowledge is a most essential process "to be" and it is to be embraced by every human being. But Socrates saw just the other side of life dominating in his time. Man chases after pleasure and this guides him in his doings. „In der Möglichkeit des Widerstands gegen die Begierden einerseits und gegen das Diktat des Verstandes und der Vernunft andererseits entsteht menschliche Freiheit. (360)“

A second ‚I‘ has to come beyond the first ‚I‘. We strive towards connecting to another person and to hold back the direct satisfying of our own pleasures.

„Bildung eines ‚zweiten Ich, das das erste überdeckt‘. Aufgabe der Philosophie ist, dieses soziale Ich wieder hinzuführen zu dem „konkreten und lebendigen Ich, denn diese Kraft ist eine Spontanität, von der wir ‚alle das unmittelbare Gefühl‘ haben aufgrund unmittelbarer Selbstbeobachtung. (410)“

The philosopher Bergson shows us that the proof of this we can find in the spontaneous creative artistic act. Hannah Arendt confirms this (410)

Hannah Arendt points at our consciousness, the call on our consciousness that liberates us out of the turbulence of the things happening.

„Faktisch bewirkt der Ruf des Gewissens die Befreiung aus – den Schaum der Dinge.(412)“

Thus Hannah Arendt concludes:

„Vermittels dieser Idee der Menschheit, die in jedem einzelnen Menschen gegenwärtig ist, sind die Menschen erst Menschen, und man kann sie zivilisiert oder human nennen in der Masse, wie diese Idee zum Grundsatz ihrer Handlungen wie ihrer Urteile wird“.

We have elaborated on Hannah Arendt to show that philosophers of recent date still take on the fundamental questions of humanity and human development and deal with them in a direction that Plato and Aristotle, later Kant and Rudolf Steiner and today Hannah Arendt and Michel Foucault in their time stamped. That encourages us to continue on this path.

We want to base everything on the "I" of man that is awakened in the soul

Now what does this mean for our question: " How can we renew the anthroposophical impulse in our society and bring momentum to a fruitful work of this body of knowledge in the wider community, especially for new generations."

We can take as a starting point that the individual human being, who has arrived in his own soul and look for the bridge to the other I, forms the entering gate into this question. The fate of anthroposophy is in the hands of all those people that, standing between the spiritual world and our own material existence, show leadership as a frontier worker connecting society and anthroposophy.

When man comes to see himself as a frontier worker between these worlds and not just being part of one material world, it opens up the possibility that man as a free 'I' finds his way to a higher consciousness and a higher mode of perception in the soul and experience this in meeting the other human being.

The New Testament

When we ask ourselves what we can observe as the archetype of the human soul development than our eyes and heart focus on the New Testament.

The New Testament describes how Christ's love works in the community that he is part of. In confrontation with what has become, Christ points to the essential. Not only in the many parables and meetings but also through his own process of death and resurrection. Here we see the pure I as a pure soul, which is not recognized and not adopted by the wider community. The souls of the people are busy with all kinds of forces other than the 'I' in the soul. It is the mission of Christ as the son of God to liberate the souls that are occupied, to provide people with an open space for their own higher 'I', an individualized 'I' in mind and heart, and to take responsibility for developing freedom in destiny in responding to the needs of the other person that is facing me.

What has been happening in the New Testament became reality for each individual and for all of our lives during the past centuries. We have landed on the path to freedom and

responsibility through the imitation of Christ. We have fallen out of the cosmic natural world and ended up in an organized world that we have created ourselves and therefore we should own this organized world and take care of.

Part 3: Schooling the Soul for the Saturn Path

In this final part we meet viewpoints and exercises that can help us going through the Saturn Path.

We will explore, in succession:

- The new schooling of the soul in the organized life: The Saturn Path.
- The Language of the Soul.
- The schooling of the soul.
- The Methodology for our social schooling.

The core of the reasoning is that man and mankind has gone over the threshold, that is, that the 'I' has landed in the soul and is now completely depending on the other person to appeal to this 'I' and to come into dialogue with each other.

The 'I' is the basis for each subsequent development step of the soul.

This requires us to become versed in all the dimensions of being and becoming.

Anthroposophy is the good spirit that can guide us along this path.

The new schooling of the soul in our organized lives has started.

The new soul schooling is a social schooling in the organized life.

Anthroposophical impulses fruitfully work in connection with the social schooling of the soul. We describe three basic dimensions of this social schooling as we have developed this ourselves.

These are:

1. To develop as planetary forces beacons for our organized lives,
2. To develop meaning in the organized life using a Language of the soul,
3. To enter in a new way of schooling the soul in our organized lives.

A new relation between planetary forces as beacons for the organized life

The Moon - path as well as the Saturn - Path is connected with planetary forces. Planetary forces are the creative principles behind the human soul development and the human creation, his initiatives and reflections.

For over 30 years we have been working on the operationalization of these planetary forces when human initiative and human reflection is concerned. We have these planetary forces translated into beacons for taking initiatives and for reflecting on fundamental life questions. That image of beacons looks like this.

The starting point is an issue, a question that we meet. An issue is a disbalance between different realities in which we live. Everything we create ourselves leads to a question that we need to maintain by our own creations and care. We also do this in unexpected eruptions that we qualify as problems. Problems arise and must be resolved. However, there are issues that go deeper, that are issues where it is not enough to take care or to solve them, but we have to take them up from the point that we ourselves are part of the issue. These are the so-called change issues.

Those questions ask of us that we organize a special process where we explore these issues, we research them in depth, experiment with them to find new ways forward, and so come to insights to help us to change our life and respond to our responsibility. This requires a process of initiative and reflection.

This process now we can design with the help of the planetary forces. This can be expressed in the questions we ask ourselves in relation to the issue at stake: The Who, What, How and Why question.

First, we ask about the 'whom'.

Who are involved here? Who will take the initiative? Who contribute their expertise, who are the formal decision-makers that guide the process and develop it further? This forms the supporting constellation of people, whose fate it is to undertake the initiative.

This question is about the Sun quality. It's the 'who' that brings the light and warmth in a dialogic manner and with each other into the process and it is the 'who' that steer the process and realize it. People come together and this is done with a karmic mission.

Then the 'what' question is asked. This question has two dimensions.

The first dimension is that of the target or targets we set ourselves. Goals can be seen as a worthy pursuit for results generated by and together with target people that we have in mind. These goals have Mars character; they give us the strength and direction to our process and an orientation for where we want to go.

The second dimension is that of the responsibilities and tasks that have to be taken by people. This has the quality of care and bringing it lovingly further, facing the challenges of these tasks. That has Venus quality.

Then there is the question of the 'how'. Even that question has two dimensions.

The first dimension is that of the steering convictions, the guiding principles that we want to steer the initiative with and give it shape. A conscious grasp of steering convictions is needed that give focus to our actions and give a specific and desired quality to the results. Here we must find a balance between what we think is right and what we actually do. That is a Jupiter quality.

The second dimension is that of the timespan, the rhythm, the sequence of steps that we take. How do we go through time and how do we ensure that we are actually available for the steps to take. What is the timespan required for this initiative? That is Mercury quality.

Finally we come to the question of the 'why'. This also has two dimensions.

The first dimension is that of the leading image, the guiding idea, the theme, the title of the initiative. That is the guiding star that shines above the initiative giving guidance to our actions in the sometimes vague and ambiguous spaces which we find ourselves in. That is Saturn quality.

The second dimension is that of the resources, providing the tools, the money, and the means that we give form with and shape the initiative. That is represented by the quality Moon.

Saturn and Moon have to do with the why question, the question of sense and meaning. Why are we doing this, why do we put our energies and resources into this initiative?

We can bring these dimensions as follows in the picture:

Saturn: The leading image	Why
Jupiter: The steering conviction	How
Mars: The goals	What
Sun: different people that carry	Who
Venus: The tasks and responsibility	What
Mercury: the time and the process	How
Moon: The resources	Why

The new Moon Path could be that we are on the earth standing with the inner question " how do we get in touch with the spiritual beings by opening ourselves in our thinking mind to give us images of essential qualities for our personal life: Moon quality".

In a process of conscious inner behold, we come to the point that we let go and open up to the forces behind these images that speak: Mercury quality.

Thus we arrive at what our most important responsibility in life is, our essential life task: Venus Quality.

Finally, we gain insight into who we are and who we will be able to be: Sun quality.

The Saturn Path could be that we face the direct life and life- related issues that we cannot solve, but that are connected with us during our lives.

Seen with an open perception of what happens to us, we make the step to connect to the essential spiritual being with the question that meets us in the concrete situation in the soul: Saturn quality.

This is going to be connected with others to mobilize the dialogue between souls. We have developed an eye for the steering conviction that lead our actions in relation to the issue of steering the process and we also come to a free judgement and decision whether we want to act in another way then usual to enter into the question: Jupiter quality.

Then we connect with others and take the next step towards our goal. This step has effects that we observe. The question and the attached goals develop themselves further: Mars quality.

So we are working on our soul development together and we experience the power of Christ in us and the Michael force that guide us to take up our personal destiny: Sun quality.

In the Saturn Path then the awareness during our actions and steps we take of how the planets work together is important.

We work together with others: Venus.

We focus on the process step by step: Mercury.

We mobilize our capital and our resources and convert them: Moon.
We thus create a substantial relationship between the planetary forces, connect them together and come to a valuable change, a renewal, a significant development: Sun.

So Moon Path and Saturn Path form complementary ways. However, living during centuries in Gods Creation being part of natural communities in which we played our destined role and could connect through this to Gods World, now we are living in a world abandoned by the Gods, a project in which we have to find our own way towards the Godly existence. Now it is about the Saturn quality to create self-awareness and to find the way in connection to the other person and go together this path. The Moon – Path related to the Saturn path is than a practical individual schooling of the soul in which we can qualify and shape our souls hygiene and become morally good in ‘doing the good’.

A language of the soul that has meaning in the organized life.

The soul appears in the evolution of humanity more emphatically, and it does so as a memory for where we come from, as a soul language to dialogue with the other human being and as a moral consciences about the good and the bad in our deeds. All this support our senseful movements.

The soul as memory is embedded in the process that we live between past and future, stretched in space and time, the soul language is embedded in the dialogue that we have with others and the soul consciences is rooted in the moral content of the biography that we are living.

Memory, language and consciences have for centuries formed themselves as soul in the practical life we live as human beings. They show themselves in the moves we make.

For several hundred years, we as people are becoming more landed in our organized life, that is, we live in contexts that we have created ourselves and that have not a cosmic natural basis of existence. The soul is detached from its natural origin and is helpless, hopeless lost in his own creations, in the organized life. This requires that each human soul does its own conscious effort to find his way in this context of the new man – made creation.

In this organized life the soul memory, language and consciences manifest themselves in a new and different non-natural way. The cosmic natural harmony is gone. Our reflections on our experiences are not natural and objective in nature. They are inter- subjective and involve a paradoxical soul awareness.

Moral dimensions

We are on an individual path, we meet the other person, the other person is my teacher. This means that the memory is creating a personal dimension of meaning. She is much more important for life than she ever was. We build a private individual reminding memory. We give meaning to our lives as a self-directed process. The meaning of things is changing as we add another sense to our memories and own experiences. The other person we meet plays an essential role in this process of the development of our memory.

That also means that we discover another dimension of morality. Organized life has no inherent moral codes in it than we ourselves lay at the root of it. We are quite capable to ruin

our lives and that of others from an absence of any moral behaviour and awareness. Our lives can change completely in a short time. The organized life unfolds within socio-economic contexts in which goal achievement, effectiveness, functionality is key. We do not pay much attention to the effects that our operations have on nature, our well-being, and our social relationships. Entire companies and societies may become distorted by ideological beliefs of a few leaders. We are to build a consciousness ourselves on where we see the effects of our actions and thoughts and draw conclusions from it. It's our own morality in doing the task, our own moral awareness that guide us in contact with our clients, colleagues, partner. In this we are also the mirror for others they are looking in. This occurs during the course of our personal biography.

This means that we have to express in our own way what we experience. Inner stirrings and considerations cannot be clearly expressed in the functional language we speak with each other in organized context. We have come to a strong object - related vocabulary quality in our organized life. As we have a feeling language in the natural community, which we can express for instance like ' I love you ', we have not developed such a sensitive language in the organized life. Our deepest feelings and considerations we hide for each other and use only functional language on the way to realize our own goal. We have no intimate language in the organized life. That language has to be developed as an intimate new soul language.

The language of the soul

In my book "Organizations with Soul," I have attempted such an intimate soul language for the organized life.

Some examples can illustrate this.

We can express soul - language words in the reflective process of giving meaning together in the organized life that we are used to in our personal family life. But then we express with these words meanings that go beyond the traditional meanings of these words for instance in our religious life.

For example the words: Father - Son - Spirit.

Father is about the origin. Where does this impulse come from, who is behind it, on who's shoulders are we standing? The father stands behind our initiative, is bearing it in a silent way. He is always there and helps us to find the way, to find the origin again.

Son is about the next step we make, the limits that we break, evoking our own authentic appearance in every situation, in every encounter with the other.

When Spirit is involved it's about giving sense and meaning. We ask ourselves why we do things like this in this way. We also reflect on the effects and lessons learned together with others who are involved.

For example the words: Attention - Connection - Trust.

When we focus on something or someone in a concentrated way with our heart and head, then something is going to happen. That something or someone is going to be revealed, there appears something essential in the situation. With giving attention we can focus on what matters and what we want to bring forward.

If we pay attention and we do this together, then we can connect with the issue we share and with each other. We get together, go together, rising together, join hands, work together, and live together.

Thus trust develops between us by the Creation of confidence out of the attentive connection. Trust is something we desire to appear as we work together. It is a blessing we receive.

For example the words: Confirmation - Move - Change.

If we want to create something new, it is good at first to step in where the past has arrived in the here and now. We add to what was created thus far, and confirm and respect this former creation. Thus we come to learn and see what it is we continue to discover and we then create our own next step.

When we have arrived and are somewhat at home, then we can move. What we meet we put in motion. This will make us see it from different angles. There will be an opening for self-exploration, an independent exploration and experimentation with a new start.

If we are moving and keep moving, something is changing. The question is changing, the way we observe is changing, we see other phenomena then before: there is a transformation taking place. It is a process of metamorphosis and development. Thus, we can create new realities that bring us further on our way.

These words are meaningful soul words for our soul schooling as they come alive in the organized context. As we penetrate deeper into the organized life of the soul, its new vocabulary, then new spaces and times open up for further personal and common development of our consciousness. We bring inner and outer world intensively together. That creates good substance for our personal life and for the community we are part of. This also creates deeper insights and greater capacities for doing the good.

The Soul consciousness

Now that we live in organized associations that are beyond the natural laws of nature and morality, we have an issue that plays an on-going role in our actions. That is the question whether it is good what I do or bad.

Our actions have no obvious predictable effects on others. There are no fixed laws to guide our actions in the context of the organized life. That moral questions we must ask ourselves all the time to find the answers ourselves.

This is the process of creating meaning, which is an integral part of our organized existence. What sense can we add to what we do and this sense-giving act is a moral act. The key word here is "to do the right thing, to do the good".

In an on-going dialogue with others in processes of life and work, we pay attention to these moral questions. This requires a conscious act, a wish to invest in this. That is a wish for freedom.

Schooling of the Soul

Now that we live in organized contexts, now that we are served by the world community in which we ourselves operate, now that we meet the unknown in another person in a most unlikely way, now that we give meaning to our language, only now we can fully live out of our own 'I'. The 'I' takes our soul and develop it. We are on the threshold of a rich and profound human development phase and world development period. All spiritual beings are watching

with interest how we will develop, as Gods own people, a personal consciousness. Us as human beings, we are at the beginning of a new and long adventure to transform our souls through the communities we are part of. To become a higher spiritual being, a social schooling of our soul related to the other is the way we can go forward together.

On the basis of what was developed by Ita Wegman, Willem Zeylmans van Emmichoven and Bernard Lievegoed, we outline here seven exercises that can bring us in the atmosphere in which we can do the social schooling of the soul and create the needed surroundings for this. This path we can go together as living and working companions in the organized contexts in which we live. From young to old, from early morning to late in the day, we live and work in these organized associations and situations. In it we can work constantly on our soul development with a view to the other.

Seven Exercises

We want to briefly describe here seven exercises that open the road for experiencing the core elements of this schooling path of the soul in a practicable way. They are tailored to the working in organized associations and situations in the economic and social life. These exercises have been tested for many years by people in economic and social organized contexts and have proven their value and effect

These exercises are consecutively:

- Discovering one's own steering issue in the organized life
- The questioning of the question,
- Telling a leading vision,
- Examining the own work process,
- Examining one's own steering conviction
- Listening to the inner voices
- The three scenario's for searching of the next step.

We will describe briefly the exercises and give some tips for using them in your own work - life practice.

Discovering one's own steering issue in the organized life.

We are stretched in a vertical and horizontal dimension in the economic and social organized life.

The vertical dimension is representing the hierarchical relationships in which we stand to others.

The horizontal dimension is representing the encounter and dialogue with the other as a client or colleague.

These two dimensions are often at odds.

The vertical dimension can be experienced in a relationship with a decision maker. That can be a manager, an external decision maker. They set the goal and give the commands.

The horizontal dimension can be experienced in a relationship with the customer for whom we work or the supplier that we work with. Here is the co-operation and dialogue at the heart of the relation.

The connecting element between the vertical and horizontal dimension is formed by the community we are part of.

Exercise

Take 10 photos in total of situations in which the client, the colleague, the boss and others that are important in your cooperating community are in action and choose situations that you see as characteristic for your working life in the organization you work in.

You form with a few others, with similar roles or positions in the organized life, a peer group.

Take the following steps:

You describe the others what is to be seen on the pictures. You do not need to give any background explanations or clarifying statements. The others can ask questions about what they see in the pictures.

Then the others speak with each other on what they have noticed. You listen to this and make notes.

Then they try to formulate your steering question, which is evident shown in the pictures and in your description. You listen to this and make notes.

Then you can respond to what you have heard from the others, and whether your steering question they have formulated for your worksituation is recognizable.

Underlying idea

In the modern socio / economic life we are all in such a triangle client - colleague- boss stretched. We're like an 'I' embedded in these three dimensions. In it we create healthy relationships through the steps that we make or we create problems that lead to disbalances. Finding a good balance between the three dimensions by using your proper leadership steering capacity is important. A clear view on the steering issue gives us the possibility to do conscious acts and to have meaningful reflections about the workings of our acts on others.

Tips

Choose partners from the peer group in which you have confidence and that represent similar life/work situations and who have sufficient critical capacity that they can stay in the perception and can express themselves about what they see.

Take those pictures that speak and are characteristic of your doings.

Guard yourself for giving all kinds of explanations and statements; you do not have to identify yourself with that.

Resume

This is the first step in the schooling of the soul. As we move into the practical reflection on our work lives and steering questions, we may start to see our reality as a multi- dimensional existence in a multi- force workplace and work-life. We open up the steering issue that sticks to me, we get an eye and ear for social disbalances attached to my soul and may therefore have to be changed by me. Now it is up to my own guidance of the steering issue in relation to the others who are involved. From this sensitivity for our steering question we can make our next steps.

Decision maker

My steering issue

Colleague

Client

The questioning of the question

When we have the steering question somewhat clear in our mind, this question could be questioned by someone else. It is not about finding solutions, but it is the deepening of the question by describing it more lively and real. When we question the steering question of someone else, our own steering question also curiously develops.

In a dialogue between two persons, one may question the other person's question. It is essential not to follow your own curiosity in this survey and desire to understand yourself the question of the other person. The point is to support the other in helping the other person to tell the story better. The best is to ask the other questions that arise in you out of what the other person tells you so that the other person can further unpack the narrative derived at. This brings the issue nicely to life in the narrator. This leads to the question transforming during the dialogue and by that the teller is going to engage more in the story and see new opportunities that could lead to the next step in the story, while the issue continuously moves and changes. As a result, the process of dealing with the steering question in the practice can continue in a fruitful way because you have found the next step to do..

Exercise

Three people participate, others perceive.

Person A brings his / her steering question/theme in.

Person B presents clarifying questions, which brings the story alive.

Person C monitors the time and the process.

A formulates at the start his / her steering question/theme/problem and tells five minutes by following the clarifying questions of B.

After 5 minutes, C stops the dialogue and asks A to reformulate the question.

The dialogue A – B continues for another 5 minutes more. Again the C person asks A to formulate the question anew.

Person A subsequently formulates the next step he or she wants to take.

Person A now has three formulations of the steering question/issue/problem and the next step to take.

Underlying idea

By questioning the question, the questions comes alive and in motion. In the first formulation usually there is some aloofness, the issue is out there. After questioning the steering question it is more the persons narrative that comes alive and get a different quality. The person itself really appears in the story. The person is seeing then new opportunities to work on, the next step to take. Because the person who asks the questions holds his own images, opinions and

tips back in the first instance, there is room for the narrator to freely tell, guided by the questions and go his own exploring way and find his own step. Because the process is monitored and controlled by the third person, it gives us a discipline that helps 'to come to the point'.

Here a fundamental aspect of the Saturn Path is the experience in the role of person B that he/she completely turns the self to the other person and his/her story that comes to life out of his/her own efforts. I 'm going to see how the other relates to his steering question and creates a free connection thereto. So I can go with the other without losing myself.

Tips

For the person asking the questions it is important to follow the story and not to follow his own inner agitation that spreads while the other is telling. I concentrate as questioner not on the content, but on how the other person is telling the story.

The guardian of the process and the time (C) should show great discipline, precisely giving direction to this process, so that it does not lead to an interesting conversation continued, but that the capabilities required to achieve a good result and process be used explicitly.

The narrator explores his inner space and tries to find a next step. As precisely as possible, the examples and situations are described in an even more concrete way and than we see the question coming alive. Otherwise it remains abstract and then we fade away together. The question then is not moving and we do not find the next concrete step to do.

Telling a vision

We concentrated on questioning the question as an observable reality and out of the situational context. Now in telling the vision related to the steering question we make the reverse movement, namely from the inner to the outer world. We live with thoughts, ideas, beliefs, and we express them to others. In it we show a vision that we are not always aware of. When we have to tell the other person our vision it needs courage to do so and then we can see how the other person(s) is/are moved by my vision expression. A vision can be inspiring and inviting, it can also repel and provide criticism.

Exercise

Person A tells his / her vision in relation to the steering question / theme that is to explore.

Person B listens to the content of the presentation: can I follow this,

Person C listens to the emotional value of the presentation: what experience gives it to me,

Person D listens to the will direction: where A wants to go.

A tells his / her vision on the steering question for instance 'how do I see my leadership' in a maximum of 7 minutes.

B / C / D listen without interrupting.

After the presentation, B / C / D talk to each other about what struck us, what is characteristic, how does this presentation of this vision touches us. A just listens to the dialogue with his back seated towards the others and writes down what is said.

B / C / D give a tip on how A can present the vision in a different way, may be more evident, concrete, compact or the opposite.

A follows the tip and presents in that way his vision during a few minutes.

B / C / D / A share the experience of this other way of presentation. How did it work this time?

Underlying idea

From the inner out the person is telling his/her vision the first time in it 's own usual way. The others listen from three soul perspectives: content, feeling and will. As a result, they exercise a penetrating ability to experience and observe the presentation and reflect on it. The narrator listens to these reflections, a lot happens inwardly, the inner opens to release. The workings of telling your own vision as a different narrative straight after the tip of the others, asks directly the mobilizing of other inner qualities, and then the "I" is much more emphatically present in the situation. From the "routine" to the conscious narration, this is a strong inspirational force for soul development.

Here we can again experience an important facet of the Saturn Path, namely: the release out of your own 'I' of what really inspires you, your vision as the fruit of inner considerations and reflective processing, that takes the other on a path we want to go together.

Tips

The narrator draws from what lives in the inner world. She operates under the belief: "I have prepared for this vision presentation my whole life." By expressing and creating flow, aimed at the others who are focused listening, the inner is opened and one can be surprised about the vision one is expressing.

The listeners practice observation skills of a special nature. They just do not pay attention to what they try to understand, but they just look at how the narrator deals with his vision. This shows itself in following the reasoning, the sensing of how the narrator expresses feelings, discovering the will direction of the narrator.

The listeners 'gossip' in an intelligent way about their experiences during listening with their specific focus and that gives the narrator a unique opportunity to listen to these reflections, which are often surprising and revealing.

The tip to do it in a different way can be born out of sensing the opposite way then the usual way of the first narrative as it was done. Was the presentation abstract for instance, the tip may be to do the next presentation in a concrete way by giving more examples.

Tell my vision

Tell it in another way

Listening to content, feeling, will direction

Resume

We get deeper into the Saturn Movement. On the one hand we penetrate deeper into the issue through questioning the question of the other, the other with whom we have to do and who is part of the social field of common existence. On the other hand, we tell others our vision and show them how we are connected with this vision. In this vision, the ideas and images living in my inner life, I bring into development.

This second and third exercise, the questioning of the question and telling my vision, are both aiming to create a group activity that support soul development. The detour principle can be experienced. On the one hand we descend into the social reality of the situation and confront us with the question. On the other hand, we ascend to a vision that lives in us and that we share with others in an inspiring way. By constantly moving back and forth between the two we come to deep insights and fruitful next steps. We school our souls to a conscious level of being.

Examining the own work process

Organized life takes place in the context of work. As buyers and sellers we execute workflows. Working in organizations, we are placed in a work process. In it is occurring our tasks and duties, our responsibilities. In this work process, we work together with others. There are judgments made and decisions taken. A workflow is a series of activities that are repeated again and again in small varieties. Our behaviour and performance is strongly influenced by how the work process is organized. Is a work process complicated and poorly constructed, we will show a different behaviour then when the work is flowing nicely and is elegantly decorated. When we work in companies we can make interventions that improve these work process flows. It is the purpose of responding in the best way to the client need that is essential.

Exercise

We examine our work process on three levels:

- The level of activities and their sequence,
- The level of people working together,
- The level of the decision taken.

Person A describes his working process. Person B helps A to describe the work process on these three levels. Person C draws this work process on a paper.

The diagram to be used for this has the following format:

Who decides B B B B B B B

Who work together oo oo oo oooo ooo ooo oo

What activities
in which sequence X X X X X X X

If the drawing is made A indicates on the drawing where the 'red spots' are where it is not going well. For each red spot one has to find a correct idea to improve this.

Underlying idea

A work process takes place in space and time. She has a certain 'Gestalt'. It is in the course of time things have become often complex and unclear by a variety of wanted and unwanted interventions, for example by specialists. This tends to make the work process more complex as a whole and people involved get frustrated. A workflow is a real human creation that is

subject to decay and futility. That requires our constant vigilance to get out of the work process and find improvements and changes that lead to a better flow, a better co-operation, a better decision making. This exercise allows us to develop awareness for the workprocess. This consciousness draws from forces coming directly out of the observable reality. We arrive in the world of forces that affect our self- created world and our co- creation. Here the human ' I ', in freedom, can take responsibility for serving the other in a good way.

Tips

Describing a work process and bringing it in a picture gives us a better understanding how things are. The schematic drawing on paper of the data that the people working in the process bring together, gives us a common focus. So difficult points become negotiable. The behaviour of the human being is very much determined by the process he/she is in. A crazy process gives crazy behaviour. Relationships between people are disturbed. A change process of the work process can lead to a change in relationships between people for the good.

The three levels may be analysed with specific questions.

At the level of the process activities: "is the conduct of the activity and sequence of activities okay, is it running, should activities be added in the process? ' .

At the level of cooperation: " Does the cooperation work, are the right people involved in each step, are there other people needed? "

At the level of decision-making: " Who decides here, has the person the right competence, is indeed decision making happening?"

Examining one's own steering conviction

In analysing the work processes we initially investigate the observable external reality and now we concentrate more on the forces behind it, as we do when investigating the steering convictions. It is the investigation of the inner world and the forces that work there. This inner world speaks from thoughts and deeds that are a manifestation of inner considerations. We live with permanent, strong steering convictions that target our behaviour and direct our actions. When we become aware of these views, we can bring them into the light and see if we are on the right track with these views. Life orientation is very often different in our beliefs as it is in our actions and activities.

Exercise

Person A describes a question and a specific situation in which the question occurred.

Person A tells and describes the situation to person B: where was it, what time, who was there, what took place, what happened inside me. A should tell as factual as possible. This results in describing to B the situation with the quality like B is watching a movie.

Then B and C characterize what A has told.

This leads to an attempt by B / C to formulate what they observed as the dominant steering conviction of A as he was acting in the described situation.

A listen to the formulation of his dominant steering conviction and examines whether this view is recognizable and also steers the behaviour in other situations.

If A is not happy with the steering conviction as it worked out in that situation he described, then with the help of B / C person A can search inside himself for another appropriate steering conviction that lives in A but is not leading A's behaviour.

Underlying idea

In our inner life steering convictions arise out of our lineage, upbringing, environment, faith, belief. These beliefs we are not so aware of. They represent values and are connected with archetypal qualities. We can hold on to these views, although the life and actions show us that they are not adequate for situations in which we act. We prefer holding steering concepts that almost could be killing us; we do not want to give them up. The other can help us to turn herein.

Tips

The research depends on the chosen situation as it was experienced and described. It is the liveable issue and situation out of which the steering convictions can be traced. When it is not specifically described but talked about in general terms, it will not work.

To characterize the controlling idea by the listeners where the steering conviction is a manifestation of, the accurate description helps to get on the right track to find the needed transfer in behaviour.

The new guiding idea precisely articulated, provides an instant picture of how this new idea can be brought forward in many situations and leads to fruitful steering convictions and adequate actions in the near future.

Resume

A further and deeper penetration of the soul in the material and the spiritual reality is done on the one hand by examining how the client is served out of the work process and if this process flows, but also by gaining awareness of the inner steering beliefs that guide and determine our actions.

These are the two dimensions of the Saturn Path for schooling the soul by seeing and experiencing the effects of the own workprocess and steering conviction on the other person. In improving our work process and changing our steering convictions again, we come to the detour principle. At analysing work processes we go from outside to inside, from the concrete reality to the active ideas for improvement. When researching the steering convictions we go from the inside to the outside, that what works in us and directs our action in the social reality and finding another view living in us that can underly our act. These two are closely linked together; they lead to real changes that are meaningful for others and to myself. Thus we fulfil our karmic task into a meaningful and creative life.

Steering convictions

Changing behaviour

Work process focused on the client

Listening to the inner voices

We as human beings are especially sensitive to all kinds of stimuli from outside. These stimuli lead to all sorts of wild ideas, feelings and reactions. They occupy our souls. We can find that

more and more invisible powers have an interest to occupy our souls. These forces arise from the inherited world, from the world of our educators, from social movements, from commercial sources and so on. How do we create free space in our souls? These forces have voices that speak to our inner world. To those voices we can learn to listen. There are clear voices, powerful and dominant, but there are also soft lovable voices or just wailing voices. We can teach our 'I' to work and deal with these voices. Thus we can create space for those voices to be directed by our 'I' and support the development of our soul in a good way.

Exercise

We reflect on the steering question that keeps rising up in us and keeps us busy.

Then we draw a space on paper and in it we let the voices that we hear sound in their appearance. We give each voice a name and a place in the space and we give them a space on paper.

Then we investigate how these voices relate to each other. Play two voices together? There are opposing voices that fight for supremacy, soft voices that need to be heard more clearly. Then we share our drawing with the other person. He listens to our explanation of the drawn image. The other person could possibly do an intervention after the explaining, such as adding a new voice or changing the place of a voice in the whole picture.

The narrator responds to the change.

The rationale

Our soul is filled with a multitude of voices that want to instruct us how to handle. These voices are not only our own voices, but the voices are mostly from 'other beings' that speak in us. We are not aware of who all occur within us and keep house there. Our "I", arriving in the soul, can take control over these voices. The voices exist on their own but I determine which voice can be heard and which voice is allowed to sing in me. It is good that familiar voices, which dwell in us, are known and found by us.

Tips

It is an art to listen to the inner voices. At first you may hear little or nothing, but after some time voices are going to be heard when they speak.

Give each voice you hear a name that expresses the essence of that voice. For example: "the busy body", "the achiever", "the cuddly", "the ambitious".

Note connections between voices. Voices tend to play together, the one always calling on the other one.

The mobilization of the own 'I' is of decisive significance to carry on the working with the voices. The other person can awake the "I" to address them.

The search of the next step, scenarios

Three key words are connected to the Saturn Path: 'we live in processes', 'we conduct a dialogue with the other', 'we give meaning out of our biography'. Everything is focused on the proper steps in our live processes, to continue and come to practice a free thinking, acting and judging to bring ourselves to a greater awareness. A key word in this way is "the next step". It is necessary that we take steps to move, enter into changes; so that our souls can develop awareness and our 'I' can enrich the fruits thereof. By keeping us busy with the future, we can

open new possibilities. By asking questions about our future, we gain more insight into the choices to make and what steps we can and want to take.

Exercise

Design three scenarios in relation to the steering question that keeps you busy.

These are three different futures designed based on the question:

“What does a day in three years look like when:

1. Everything went on as it is now,
2. The dream came true and
3. The impossible happens.”

You create the 3 pictures and write them down. You are considering: what decision will be asked of me now if I take all three scenarios into account.

A tells B about his future scenarios and decision to be taken. B listens and gives feedback.

Underlying idea

The future comes from behind us, we do not see him coming. By making connection with inner and outer worlds, our visions of the future, the future is open and can speak a little to us. A light can shine on the decision we have to take. So we open the gate to the future and explore our own destiny.

Tips

Be sure to connect to the inner realities and translate them into scenarios at present. Note that nothing is rejected as unrealistic in advance of what lives realistically in you.

On closer inspection the dream scenario and also the total unthinkable scenario they turn out not to be as far away as was first thought.

The decision is based on judgments that are developed out of freedom. The decision is a choice with consequences that you want to take. The mirroring of the other gives an indication of whether you are on a good path or not.

Resume

Thus, we can finally connect the inner happenings with our future step, our existential choice: a radical soul exercise.

Listening to the inner voices that are working in us as an inner team, we allow these creatures to speak in the soul and that brings us to our standpoint that we are going to stand on in our inner world, out of which we can act towards other human beings, directed by the own 'I' decision.

Designing future scenarios to find the right choice and the right step to do, brings us to our responsibilities: Freedom in the soul.

Listening to the inner voices and destine our future by our own decisions gives us guidance for our soul schooling. We are in the process of dialogue with others and are at home in our biography. The soul comes to consciousness and the fruits are integrated in our 'I'.

The next step in my development

1 2 3

Future scenarios

These seven exercises are relevant to the soul schooling in living the organized economic and social life. This Saturn Path soul schooling gives us guidance in our life. This supports our live / work process, this is working out of dialogue and this gives meaning to the biography we are living.

Methodology of social schooling

The social schooling on the Saturn - Sun Mystery path can be connected with essential dimensions of the natural sciences, the humanistics and social sciences. This shows itself in an underlying methodology that we want to describe or better said will sketch here.

This methodology is a special combination of methodological perspectives from natural science, humanistics and social sciences, which I developed under the title methodology of the social evidential.

We assume that the understanding of the methodological viewpoints, making them transparent, gives us a deliberate support for our handling of the soul schooling in our economic and social reality.

We distinguish seven methodological viewpoints:

From the social science methodology the viewpoints:

Process - Dialogue - Biography.

From the natural scientific methodology the viewpoints:

Phenomenology - Empirism.

From the humanistics methodology the viewpoints:

Narrative - Symptomatology.

Social science methodology

The social sciences have over the last 60 years increasingly emancipated from traditional natural and spiritual science methodologies. The dominant methodology was initially associated with natural sciences. Thus, the social sciences were practiced on the basis of this methodology. After World War II this changed because of the discovery that the view and the experience of the researcher, who is investigating, is part of this reality and influences this

social reality, change it by his interventions. It became clear that the researcher always caused an effect in the social reality with his research efforts.

The Hawthorn studies clearly showed this. In this research process researchers examined what factors were important for the productivity of employees. They compared two groups of employees, a group in which interventions were made, and a group without interventions made. There appeared to be in both groups an increase of productivity. The fact that researchers paid attention to workers and their productivity had an impact on the productivity in itself. 'Action research' was born, i.e. action and reflection go hand in hand in the social reality. Later there were developed several new streams in social research, such as constructivism, chaos theory, system theory, and development theory.

In constructivism there was chosen a premise that there exists no absolute truth in the social reality, not objectivity prevails but intersubjectivity. The 'who' and 'what' hang together: 'who is what and what is who'. We construct our own reality and give ourselves meaning to the facts we observe and experience.

Chaos theory showed us that there are hidden patterns behind the unexplainable facts and events. These patterns are associated with guiding principles that we lay at the root of our actions ourselves in the social reality.

In systems theory, the self-creative power of people manifests itself in the self-created reality, constructed and connected, and this forms the central part of its methodology.

Development theory sees the social reality transforming all the time and growing to higher levels of existence.

The social sciences today have research methodologies like appreciative inquiry, 4th generation evaluation, which are based on the new principles of inter-subjectivity, action and reflection, facts and patterns, determined by context.

Process, dialogue, biography

For us there are three dimensions essential and decisive in the economic and social organized life that generate the events and determine their meaning.

The first dimension is process.

We live and work in processes. Those are happening. We end up in self-created processes associated with work, consuming, studying and so on. We are also part of natural processes such as sleeping, feeding, breathing. How processes are organized has a major influence on how we behave in them. If we change the process, it will also change our behaviour.

Processes can flow but often falter. As we develop more awareness of processes, these processes can provide a rhythmic and flowing shape to that extent that we can move more elegant with each other and work together.

Processes are a series of activities that expire cyclically in a certain order. We are mostly only focused on the substance, the content in our consciousness and we have no eye for the process as it unfolds itself. The process occurs invisibly but is very emphatic and influential.

The second dimension is dialogue.

In dialogue with each other the value creation takes place. Economic and social values occur between people in dialogue. Dialogue is a demand - supply interaction in a bilateral manner. The customer and the supplier have both an offer and both a need. The teacher and the pupil, the provider and the customer, the producer and the consumer are in a dialogic relationship

to each other. This is also where the real meeting between people take place, namely out of our I-driven souls. Dialogue is not there in a hierarchical relation. In hierarchical relationships the issue is recorded by power and the ratio is determined by it. In dialogue this is not the case as the relationship and the dialogue must be created again each time. This can be called a horizontal relationship as opposed to hierarchy, where it is about a vertical relationship.

The third dimension is biography.

We are in our own contexts, the organized life and in it we are constantly challenged to create anew and to re-allocate the sense of things happening. This is connected to the personal biography and the biography of the organization community we are a part of. In the context of these biographies we dedicate sense. It plays a role as the 'why question'. In the biography, the quality of the human faculties, the nature of consciousness, the schooling of the soul determines a conscious deal between the practical life and the inner life of every human individual and of people together.

In these three words process, dialogue and biography we recognize the words used by Rudolf Steiner, the etheric, astral and I dimension. They are all three connected to the earth existence, that manifest itself in the question that is at stake, which is expressing the earthly disbalance that we experience and that we want to move to a healthy relationship.

The scientific methodology

Rudolf Steiner stressed that being familiar with the scientific methodologies is important to be able to transform it for the study of the spirit worlds and this is essential for traveling on the Saturn Path. In our study of social methodology, we have distinguished two dimensions of science and integrated those in our methodology.

The first dimension of the natural sciences is that of phenomenology.

That's primarily about the observation of the phenomena, in such a way that the observation of the phenomena leads to the archetypes behind the readable appearance. This requires us to re-observe the phenomena continuously and give meaning to them. The social life is all the more that what has constantly changing phenomena. What we saw and heard today is different tomorrow. In order to achieve a good image, and also a judgment it is essential to always return back to the observation. We hold our interpretations back, our judgments and suggestions and let the phenomena speak for themselves. That is a basic attitude that we make our own.

The second dimension is empirism.

Gathering the facts, data, editing the data using statistical methods to assess the likelihood, making statements, falsify it; these are essential dimensions of empirism. In the social reality things are being spotted because we constantly scan and check out how the people involved in the issue are observing the case and judge it. We test our findings systematically and empirically by questioning stakeholders.

With these two dimensions we familiarize ourselves and constitute the essential elements of how we systematically approach the question and investigate it on the basis of the natural science methodology. Thus we also create reflective realities that are based on human

realities and do justice to what we now stand for and to the issue as it manifest itself in place and time. We explore and thus change the issue in a direction that makes sense and moves us forward.

Humanistics methodology

Also humanistics has methodological perspectives that we integrate in the social methodology in social research.

First the narrative.

The narrative is about the stories that individuals tell as they reflect the essentials today. We come from a time when the 'grand narratives' destined the purposes of our experience. We are now dependent on the individualized stories of people involved. Pronouncing these stories and listening to these stories gives us a sense as to what this is about. From the stories we get meanings, we hear what and how it matters. The question 'why' is mirrored here. Stories develop itself. They incorporate new events and they give us a reminder of the shoulders on which we stand, the history of the process, the inner experience of the event. Stories give meaning to the events afterwards and the sense of what happened changes with how we tell the stories, and how we hear them.

Secondly symptomatology.

Symptomatology has to do with the patterns, the underlying structures, the formation of conceptions and steering convictions we have. People live with beliefs and principles, consistent with values that they hold inside. These beliefs and principles address the representations and actions of people. It affects changing attitudes and than changing judgments and decisions. In this dimension the moral quality of the event is represented.

The personal stories as well as the steering convictions we have play a big role in the way we deal with the matter and see it.

This methodology of the social evidential gives us a sound basis for the schooling of the soul, a path we can go. In practical economic and social life we not only execute life but we school our soul therein to a higher being, in which the individual 'I' can live. The methodology can be a great help in going this way.

Thus anthroposophy is a fertile source and understandable path to all people of good will that look for the schooling of their soul in the social/economic world we live in.

Finally

We see this methodological development of the economic and social schooling of the soul, the Saturn Path, as a further explication of what Rudolf Steiner wanted to open and introduce to us in the last years of his life.

It involves the schooling of the soul, or as Bernard Lievegoed said it shortly before his death: the salvation of the soul.

Spirit and matter are related. No matter without spirit, no spirit without matter.

We start from the immediate life and related events, the organs of our existence. This happens in the recessed area in the Work of the Gods.

We delve into the spiritual content and images that express spiritual beings.

We will look at the questions that are asked of us.

We use the detour principle.

We school our soul together. The other person is my guide.

So we find ourselves as human beings in what is most human, what constitutes man, and that is freedom, and to do this out of a love for life and respect for all that is.

Anthroposophy can support us to serve this aim.

In addition, we rely on the strength of Michael and Christ, guardians and carers of peoples mission. They help to resist all temptations and digressions that we experience as human beings and undergo in our lives.

Anthroposophy is there for the world, for humanity. Every man of good will, who goes with others on this path of the soul schooling, can be part of this process.

Appendix

Rudolf Steiner gives in letters to the members of the anthroposophical society some insights during the last year of his life. This is the fundamental knowledge that supports the Saturn soul-schooling path into the sun mysteries.

We give here a short resume and we have added some small exercises that can bring these insights alive in one self.

Man develops after birth between two worlds: nature and spirit

His Physical development: we are as a body part of the natural world and its development.

His Spiritual development: these are the gifts, talents, that are given to us, and which we use and can develop.

Man's development of the soul is thereby his own responsibility; it is our own share in the entire development of humanity.

Embodiment

We are multiple embodied.

We have a physical body: this is the material that is subject to the laws of nature.

We have an etheric body: like the growing plant, which is the life that is inside us.

We have an astral body: It attracts the other being, like it works in the animal. We arrive at an intensive experience in the soul.

We have an 'I' body: it shows itself in self-consciousness; the I arise in our own consciousness.

The I as individualized spirit can think as soul and appears in penetrating the will.

Death and disembodiment

Man goes through the gate of death:

Then he first lays off his physical body, which turns to dust.

Then he sees during three days and nights his full life in pictures around him. Then he lays his etheric body off.

Then man goes back through the past life, the reflected life that took place while sleeping during the night periods. Here man is facing the way he worked in the other souls he met and also the judgments of the spiritual world about this and this makes us reflect about our past life. Then man lays off his astral body.

Then the I enter into the spiritual world with the fruit of the past life.

Thus Rudolf Steiner makes clear how human beings after birth are embodied and how the human being after death lay off this embodiment and start the journey into the spiritual world.

Steiner then describes how the soul is created.

How does the soul appear?

The soul manifests itself as knowledge development.

Imaginative knowledge: this arises out of the inner mind development and physical development that we are undertaken. This knowledge is actively built into the existing life.
Inspirative knowledge: this is the knowledge that comes as gained talents and insights out of the life between death and rebirth.
Intuitive knowledge: it comes to us as the fruit of past lives on Earth.

Thus the soul is a result of processes that occur during life, during the journey through the spiritual world after leaving the body, and the fruits gained during previous lives on earth

Exercise

How can these three sources of soul - emergence, the appearance of Knowledge, be detect by us in ourselves and become aware?

To this end, we offer three reflective research exercises to the soul development as 'knowledge' in practical life.

Exercise 1: Imaginative knowledge: You meet something new, there is a click in yourself, an 'Ah - ha' experience. "Can you see it, can you hear it", is the invitation of the other to you.

Exercise 2: inspirative knowledge: You will search for 'themes' in your life. You ask yourself the question: "What keeps me busy all my life?" Also, you pose the question: "What is it that gives me permanently complete fulfilment?"

Exercise 3: Intuitive knowledge: You will be part of an event that addresses your I: "This has everything to do with me! "

These three reflective exercises that relate to real life experience can help you to become aware of the various types of knowledge that appear as soul. They allow you to see and experience that what draws the soul from sources that lie beyond the boundaries of the immediate present.

Rudolf Steiner describes how the different bodies in our actual constitution relate to each other.

In the head are respectively physical / etheric and astral / I next to each other.

In the heart rhythm there is still a release and engagement of these two.

In metabolism, all four are intimately interconnected.

Exercise

We can also reflectively investigate this experience.

Exercise 1: Head: What happens when you are alert and vigilant. You watch closely, you pay to something or someone really attention. Then immediately something happens, something is going to manifest itself.

Exercise 2: Heart: You are in a situation and feel tension. That tension evokes a feeling, a feeling of love or just a feeling of disgust. You're attracted to something, or something is just knocking you off.

Exercise 3: Metabolism: You will be moved by an impulse: "I 'm going to do this," "I will help the other." That gives you a good feeling.

The soul, as connected with the multiple physical bodies, shows itself differently in different places.

It shows itself as imagination, inspiration and intuition.

Imagination as a soul, it is central to the head.

Inspiration as soul, it is rhythm that is central to the heart / lung.

Intuition as a soul, it is central in metabolism and limbs.

Now that Rudolf Steiner has treated embodiment and soul, we can make a short trip to some exercises that strengthen the soul as a social being. The following three exercises refer to the three practice calls the foundation stone spell.

Exercise

Exercise 1: Practice spirit - observing: that we can do by strengthening our concentration ability through the concentration exercise. I reflect several minutes undisturbed in my mind to an event that occurred. I will not be distracted by all the other thoughts that come through my mind.

Exercise 2: Practice spirit - considering: that we can do by strengthening the practice of equanimity, the active waiting. In the situation I am inwardly vigilant and true.

I 'm there and wait for the right moment when there appears to me the essence of what this is about.

Exercise 3: Practice spirit - remembering: this we can do by strengthening the free will – act: at a chosen point in the day I perform an act without wanting to achieve something for myself with it.

A meaningful reflection on the foregoing can be done on the basis of the next two images / thoughts.

" Man as an image " is the object of spiritual science. That we can experience in how a person comes to us. Hannah Arendt refers to the following thought: just on the surface of the appearing man is the greatest variety and one can observe the specific nature of this man. It is the face, which expresses the soul the most. When we are going into the body then everything becoming more amorphous and universal. There "Man appears as an impulse".

“There is a difference between seeing and observing”.

'Stauen' = 'Seeing' is associated with the 'I', with 'nous', it is about sensing, it is connected to our fate. This is the appearance of the world of the spirit. That's a 'harmonious, combative world', everything is connected to everything. We are part of this world of 'being'.

Observing is associated with reasoning. It is associated with logic, with cause / effect thinking, with laws. This is a paradoxical world, the world of the soul; everything stands on its own.

In human creations, as an expression of human soul, we find that anything a man creates knows no salvation from itself, we must always maintain and recreate it. But also what a man

creates has no sense of itself then the sense that he himself or others give to it. Therein lies the freedom of man. Freedom is the highest and unique human value that can be and that is created in the domain of the soul.

With these two images / thoughts we make the step to the rest of Steiner's letters.

The idea that man is part of the outer nature and that idea is fed by the findings of natural science, it does not apply to man himself. Man himself is revealed by something, which is not tangible for science.

That's the " Man as an Image '.

Man is equipped with senses: this is the completed man. Here the soul connects to imagination.

The rhythm system of man is a process of creation and destruction. Here the soul connects to inspiration.

The metabolism / limbs of man is the idea beforehand. Here the soul connects to intuition.

Rudolf Steiner illustrates this with the example of the artist/painter.

The painted painting we can observe: Imagination.

The process of painting we can observe: Inspiration.

The idea / pulse prior to the painting that lived in the painter, we can observe: intuition.

Exercise

How can we find that out ourselves?

We can distinguish three layers of the soul experience:

1. The observation of the event expressed in an image, which leads to the possibility we can contemplate on the essence of things.

Exercise: Reflect on an event in the recent past that you experienced. Tell that event actually: where, with whom, what happened and what went through your head then? Then you can see from the description the image of the essence and express it in the form of a visual drawing.

Example: you sit with your partner in a restaurant and you are the first guests. The restaurant owner puts the music on. You ask him if he can put the music off. 'No' says the restaurateur, 'when there are guests, the music is on'. During the conversation with your wife that music plays constantly in the background. You draw the essence of that music in the background as a big nose that almost imperceptibly constantly interferes with what is happening in the situation.

2. The observation of the process of changing, this means that we are able to see the workings of the process.

Exercise: You take a stand on position A. Then you take a stand on position B. You name the essence of both stands/attitudes. Then you move your body from position A to position B and back to position A. You perceive how the change of attitude takes place and is concluded.

3. The observation of the pulse, this means that we can see the aim pursued.

Exercise: You describe a project that you have created, and also the process that led to this work result. Then make a leap in your mind: what were previous thoughts, ideas, to prepare the work you created.

Through these exercises, we become more familiar with the words: image, process and idea. We discover that the world and we ourselves not only 'were and are' but also that we 'become'. This stretches the mind and soul. We will see what we previously saw; we hear what we previously heard. This is a core of the 'Saturn Path' as a path for soul schooling.

Rudolf Steiner continues.

Nature is caught in natural laws. The phenomena we can perceive with our senses. We can see the natural law in it that is the beat of the thing as it were. This is done with a waking consciousness.

Our Fate in contrast to this develops from the spiritual reality. We can describe in a reflective way our acting out of examples of experiences in a picture form. This is done in the practical life mostly out of the subconscious.

As such the human being, the human soul, is stretched in two worlds, two realities, the world of nature and the world of fate and each with their own completely different existence. Where the world of nature has become familiar to us, is touched by us through penetrating it with science there is the world of the spirit, connected to our destiny, that is our strange unknown world that we do not know how to penetrate in.

Steiner paints us a picture of the spiritual world.

In the spiritual world hierarchies of beings, who are with us in our life, interfere in the development of the soul.

Man lives in his mind. There he meets the 3rd hierarchy, which is the world of Angels, Archangels and Archai.

In his feelings different beings live. There he meets the second hierarchy, which is the world of Exusiai, Dynamis, Kiriotetes.

In his will man strives towards a goal. There he meets the first hierarchy, which is the world of Cherubim, Seraphim and Thrones.

These hierarchies are in a harmonious relationship to each other. Each hierarchy has its own task towards man's soul development.

What makes it difficult is that the human soul is withdrawn from the harmonic embedding. The soul is a paradoxical creature that lives in disharmony and experiences contradictions and conflicts. The soul is quickly occupied by forces, which do not relate harmoniously to each other.

The higher spiritual beings have to deal with this human freedom momentum and they take that very seriously as they strive in time to integrate this quality of freedom into their own further existence.

Here comes Rudolf Steiner to talk about the mystery of the human soul.

1st mystery of the soul: Man looks inside himself - he sees his destiny - I discover the world.

This expresses itself inside out.

The 2nd mystery of the soul: Man looks outwardly – there he finds himself - I discover myself in the world outside. This expresses itself outside in.

This shows the paradox of the soul.

I explore the world and then I find my questions. So I get to know myself.

I follow my impulses, I make my steps and so I get to know the world.

This is the starting point for the Saturn Path as the soul-schooling path. I deal with the paradoxical. The 'I' will appear in the individualized soul. If I go the way out, I come to myself.

If I go the way in, then I end up in what it expresses of the world.

Here we can add: if I focus on the other, then I come to myself. If I focus on myself, then I meet the workings of the other on me.

Here we can refer to the four social patterns/laws that Rudolf Steiner noted down in the course of his life. Formulated in our own wording they sound like this:

“Healthy is only if in the mirror of the individual soul there is the whole community alive and in the community the individual soul is living out of its own force.”

“The value creation between people is the best if everyone works to serve the needs of the other and fulfil his needs by what he receives from the other.”

“When one speaks, the other sleeps in, in what I say and loses oneself, and when I listen attentively to the other; it can wake me up to what he says.”

“In traditional society, man was part of what has been developed as a closed community in society. More and more people come to them self and form their own initiative and follow their interest and create the community connection themselves that provides a meaningful contribution to society.”

All these 4 laws are formulated as a paradoxical thought about the human soul, and they represent the workings of the human soul in conjunction with the other soul. For soul development this is a crucial starting point.

We have not primarily been looking for inserting ourselves in the harmonic hierarchies through a meditative way, but we are looking at the other human being we do not know and which we are different from, to come together out of these differences to a higher consciousness, namely a consciousness that belongs to the human mission in the spiritual world, the creation of freedom.

We continue with Rudolf Steiner.

How does the soul appear?

In the etheric world the soul appears as memory.

In the astral world the soul appears as language.

In the physical world the soul appears as movement.
In the 'I' on earth the soul appears as morality, as our conscience.

We can practice soul development in all we do and are:
From memory, we can describe and reflect on events.
In dialogue with the other the issue comes to life.
We move and do the next step.
This all takes place on earth and brings us into our own responsibility.
This is done on three levels of dialogue:

Three levels of dialogue as soul development
From our awake perception, the content we think about arises in the lively mind.
This we experience when we tell the other concrete examples, not abstract thoughts.

The other person can make a concrete picture of what it is about that we tell him.

The day - dreaming consciousness enlightens the immaterial reality.
This we can experience when we characterize the examples described by others and the steering convictions we see as the creative principle behind the actions of the other.

In the dreamless sleep consciousness we process the daily experiences and forms to which, in the light of our destiny, we live up to and form impulses out of for our next steps.

Here we have seen substantial treated ingredients of a soul- development in the context of the Saturn Path. We are faced with thinking in relationships between different realities and not think in a cause-effect way. We approach the soul like a free being and not only as an occupied soul, we do this out of a free thinking too. For example, we get in a position, even with each other, to judge on a dialogical basis in a free way, that puts us in an open relationship to the reality that we experience and also brings us to a meaningful reflection which leads to an increased awareness.